

THE  
Spirit of the Martyrs  
REVIVED

In a Brief COMPENDIOUS  
COLLECTION

Of the Most Remarkable PASSAGES and  
Living Testimonies

OF THE  
True Church, Seed of God,  
AND FAITHFUL  
MARTYRS

In ALL AGES:

Contained in several *Ecclesiastical* Histories & *Chro-*  
*nological* Accounts of the Succession of the TRUE CHURCH  
from the Creation, the Times of the Fathers, Patriarchs,  
Prophets, CHRIST and the Apostles.

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Call to Remembrance what Acts our Fathers did in their time, so shall ye receive great Ho-  
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Their Seed shall remain forever, and their Glory shall not be blotted out, but their Names  
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Thy Testimonies are my Delight and Counsellor, Psal. 119. 24. *4<sup>th</sup> Synodica.*

Go, write it before them in a Table, and note it in a Book, that it may be for the time to come.



4825. 9. 10.

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Joseph Hackney, In Remembrance  
Hartford Shire, 1701

Edward Ashwell



# TO THE READER.

*Reader*

**I** Have here Collected and brought together that which hath been scattered in divers great Volumes, writ by several Authors, judging these my Labours may prove more profitable to such who have a desire to be informed in these things; those great Books being too Voluminous, and costly for the generality to read or buy, I have therefore for the sake of such who have but little leisure, and cannot read much, brought the History of these things into a nearer compass, that so the meanest capacity may easily comprehend the Lords dealings with the Sons of men in all Generations; and my chief aim in this work, is, for the good and information of all People, that they may see how the Lord preserved his Church in all times, and what great things he hath done for them, who led the Ancient Fathers, Patriarchs, Prophets, and Apostles by his mighty Power, in which they served and worshipped him, whereby they left a sweet Savour behind them, as the Reader may see at large in the ensuing Treatise, which containeth a Cloud of Witnesses to the Lords Work, and Power. And though these Testimonies may be slighted and disesteemed by the sensual wisdom which is from below; yet I know it will be acceptable, and a confirming and strengthening to the Faith of some who are Innocent and Upright to the Lord, and have a delight in reading and meditating upon his Wayes, and of his tender dealings with his Church and People, who in all Ages preserved his little Remnant whom he raised up as righteous Branches to bring forth Fruits of Holiness in the midst of a perverse Generation: And on the other hand the Reader may see, in this ensuing Tract, Satan's cruelty, the great Enemy to mans good, who hath in all Ages used all his Power to stop the increase and growth of this holy Seed, by Persecuting, Murdering and Destroying their Bodies, and using his utmost endeavours by Cruelties to stop the least good Inclination that might at any time stir in any; and this hath been the work of the Evil one ever since he got footing in mens hearts, he hath alwayes sought to extinguish the work of God, and hath deceived Nations, and all the World wondered after the Beast; and *John* in his time saw a Terrible Day was to come on the Inhabitants of the Earth, for the Devil was come down having great Wrath; and when the Dragon saw that he was cast into the Earth he Persecuted the Woman; which brought forth the Man-Child, & the Woman fled into the Wilderness for a time and times and half a time, and the Earth helped the Woman; and the Earth opened her Mouth and



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To the Reader.

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and swallowed up the Flood, which the Dragon cast out of his Mouth; and the Dragon was Wrath with the Woman, and went to make War with the Remnant of her Seed, which kept the Commandments of God, and have the Testimonies of *Jesus Christ*, but they overcame by the Blood of the Lamb, and by the Word of their Testimony; and the Lord still preserv'd a Remnant that bow'd not their knees to Baal: And the Lord said, David shall never want a man to sit upon the Throne of the House of Israel; and this hath been fulfilled in that the Lord hath from time to time raised up his Living Witnesses, both to testify to, and suffer for his Name and Truth, as will appear in this Book, to which I refer the Reader for satisfaction, and remain a Lover of all the Upright in Heart.

Ellis Hookes.

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AP 59  
The Author to the Book it self.

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**G**O forth, O Book, and let the World review  
The Blood-shed by a Persecuting Crew;  
Let Popish Bishops and the Prelates see,  
The dying Martyrs words revived be,  
Who though their Bodies for the Truth were slain  
Their Living Testimonies still remain;  
Their Souls under the Altar still do Cry,  
How long, O Lord, most just that rules on High,  
Ere thou avenge our Cause, who for thy sake  
Joyfully embrace the Fire and the Stake.  
Fear not, O Book, the Frowns of Mortal Foes,  
Who alwayes did the blessed Truth oppose,  
Though Foes enough thou shalt be sure to find  
Among Priests, that have the Souls of many pin'd,  
And scornful Prelates too, who will not preach,  
Nor suffer those that carefully would teach  
Gods Truth, and give Christs Sheep their wholesome Food;  
All such Restrainers make the sinful Brood;  
And of that Rank not one of them is found,  
That feeds the Flock in wholesome Pasture Ground;  
The Food they give, They Poyson give withall,  
Which proveth worse then Wormwood mixt with Gall;  
They suffer not the Milk of Gods Word pure,  
To work upon the Souls of men a Cure;  
Though sincere Milk the same is it  
Which wakes for God the Soul of each man fit;  
It made the Martyrs witnessing the same,  
Rejoyce when that they suffered in the flame.

PART I.

## Part I.

Sheweth, how God under the several Dispensations of himself to Mankind alwayes led and guided his Church and Seed by his Spirit and Power to Worship and Serve him, and to bring forth the Fruits of Righteousness and Holiness which was acceptable to him; And how the Serpent and Evil-One hath from the beginning made it his work to deceive, and lead man from God to Sin, and work wickedness, which alwayes brought the Wrath and Judgments of God upon Man.

**A**fter that God had Created Heaven and Earth, and all things in them, at last he created Man in his own Image, that is to say, pure, holy and innocent, giving him Power to Govern and Rule the Creation to God's Glory; and God said, *It is not good for man to be alone, I will make him an Help Meet for him*; and he caused a deep Sleep to fall upon Adam, and he took one of his Ribs, and closed up the Flesh thereof, and of the Rib he made Woman, and brought her unto the man; and Adam said, *This is now Bone of my Bone, and Flesh of my Flesh, she shall be called Woman*: And the Lord placed them in the Garden of Eden, there to live in a blessed Estate, giving unto them a Commandment of Obedience, which was, that they were not to eat of the Tree of Knowledge of Good and Evil, for in the day they did eat thereof they should dye; but of all the rest of the Trees of the Garden they might eat, and receiving Comfort therefrom might give the Praise and Glory thereof to their Maker, to whom it did belong: And whilest Man and Woman stood in this Condition they were happy and blessed. And now God beheld all that he had made, and behold all was Good; for Sin had not as yet entered upon man.

But the Devil envying Gods Honour and Mans Felicity tempted the Woman to Sin by the Serpent; the Woman being beguiled by the Serpent, the man was also beguiled by her, and brake the Ordinance of God by eating the Forbidden Fruit: And thus Man and Woman lost the Dignity and Excellency of their first Creation, and were enslaved by the Serpent, who by his Wiles and Subtily had en-

Man at first  
created in In-  
nocency.

Woman made  
to be a help  
meet for man.

The Com-  
mandment gi-  
ven man in his  
first Creation.

The Serpent be-  
guiled Man  
and Woman  
by his Subtily.

*The war of the World.* tangled and ensnared them, and perswaded them to believe him more than God; for God said, *That in the day they did eat thereof they should die*; but the Serpent said, *They should not surely die; for God doth know (said he) that you shall be as Gods, knowing Good and Evil*: and thus was man by a lye drawn from the pure Command of his Maker.

After man had transgressed, he first began to make a Covering.

Now after they had sinned, in the cool of the day, the Lord called unto Adam, saying, *where art thou?* and Adam, who did hide himself, said, *I heard thy Voice in the Garden, and was afraid, because I was Naked*: And God laid, *who told thee that thou wast Naked? hast thou eaten of the Tree whereof I commanded thee that thou shouldest not Eat?* And now having brought Guilt and shame upon themselves by Transgression, they began to make them Coverings, by sewing fig-leaves to make them Aprons, of which it seems they had no need before they had transgressed.

The Serpent hath ever been the moving cause of all the Woe that has come upon Man.

And now by this all men may see, that it was the Serpents work from the beginning (and indeed it has been in all Ages his work) to beguile Men and Women with his Lyes and Subtilties, and to darken their Eyes and polute their Understandings, that he may keep them in subjection to himself; and from hence doth spring the wicked Thoughts and Actions, which all mankind are apt to lean and incline to, and have been and are readior to give ear to the Voice of the Serpent and wicked One, then to the Voice of God their Maker: And this has been the Fountain and Spring-head, from whence has come all the Disorders, Miseries and Woes, that have happened unto all Mankind throughout the World, in all Ages; they have been feeding and delighting themselves in eating the Forbidden Fruit which their Forefathers also delighted in, and all Nations upon the Earth are in this State and Condition at this day, led away by the Voice of the Serpent from the Purity and Righteousness in which man was first created, except a Little Remnant, which God hath at this day gathered by his Light and Power, to be witnesses to his name.

The Promise of God for the restoring lost man

And now the Lord having convicted Adam of his evil, and pronounced several punishments upon him, and on Eve his Wife; yet with this Promise added, *That the Seed of the woman shall break the Serpents Head*; and now man being put out of the Garden of Eden, and a Fiery Flaming Sword being set to keep the Way, leading to the Tree of Life; man was in an undone condition, had not the Lord condescended in his tender Love and Mercy to restore him, and make that Promise to him; and this was the Lords great Love, to open a Door of hope to lost man, that he might not be destroyed by Satans Power; and now the Power of God, by which man was first created, appeared again to restore him.

130

What Sacrifice God accepted, and what he rejected.

After the fall of Adam, Cain was the first man that was born of a woman, and after Cain his Brother Abel was born; and now in process of time, these two offered Offerings unto the Lord (being without question instructed in Righteousness by their Father Adam after his restoration) but Cains Sacrifice, being only outward in shew, and nothing inward in the Spirit, wherein doth consist the true Worship of God, the Lord accepted not his Offering; but unto Abel and his Offering,



Offering, which was from the Uprightness and Sincerity of his heart, *The year of the Lord had respect.* At this *Cain* was Wrath, and being inflamed *the world* with Anger, rose up against his Brother *Abel*, and in his envy slew him; here was the beginning of Persecution, and that upon a righteous person for serving God in a pure mind; and here the envy of the Wicked one appeared again, to extinguish, if he could, the righteous Seed: But now the Lord shewed regard again to mankind, and in his tender love repaired this loss; for now *Abel* being slain, *Adams* Wife bare another Son, whose name was *Seth*; for God, saith he; *Seth born in the room of Abel*, hath appointed me another Seed instead of *Abel*, whom *Cain* slew; and this *Seth* proved a godly man, and had a Son called *Enos*, who kept up the holy Seed and true Religion, as it is recorded of him; that in his dayes men did begin to call on the Name of the Lord; now *Enos* signifies, the lamentable condition of all mankind, for even then (as some men write) was the worship of God wretchedly corrupted, by the race of *Cain*, whence it came, that men were even so distinguished, that they who persisted in the true worship of God, were known by the name of, the Children of God, and they which forsook him were termed, the Children of men.

The next of the Righteous Stock was *Jared*, to whom was born *Enoch*, another of the Righteous Seed, whose life and conversation was so Innocent, that it is recorded of him, that he walked with God. *Enoch's blameless life.*

And thus the Reader may see how the Righteous Plants were such, who took the Lord to be their Guide in their Actions and Undertakings, who were as Patterns of Righteousness in the midst of a perverse Generation, and it is the same with all the faithful and upright at this day: And now *Enoch* having this Testimony, that he pleased God, the Lord, as a requital of his faithfulness, translated him, so that he saw no death, and took him to himself.

And it came to pass when men began to multiply on the Face of the Earth, and Daughters were born unto them, these Sons of God saw the Daughters of men, that they were fair, and they took them Wives of all that they chose; this displeased the Lord, so that he said, *My Spirit shall not alwayes strive with man, for that he also is Flesh*; and his dayes were shortened to one Hundred and Twenty Years, who before lived many Hundred Years.

*The evil the Sons of God were prone to run into*

And God saw that the Wickedness of man was great in the Earth, and that every imagination of the thoughts of his Heart was only evil continually; and it repented the Lord that he had made man, and it grieved him at his Heart; and the Earth was corrupt, and filled with violence, and God looked upon the Earth, and behold it was corrupt, for all Flesh had corrupted his Way upon the Earth.

*The Spirit of the Lord grieved with the corrupt among men.*

And God said unto *Noah*, *The end of all Flesh is come up before me, for the Earth is filled with violence through them, and behold I will Destroy them with the Earth*; and he commanded *Noah* to make an Ark, and behold, *I bring a Flood upon the Earth to Destroy all Flesh, wherein is the Breath of Life, and every thing that is in the Earth shall die, but with thee will I establish my Covenant, and thou shalt come into the Ark, thou and thy*

*He raised up Noah to testify against them, and commanded him to build an Ark.*

*Sons,*



*The year of Sons, and thy Wife, and thy Sons Wives, for thee have I seen righteous the world, before me in this Generation.*

1536.

The long suffering of God before he brought the deluge upon man.

But before the Lord brought the deluge of Waters upon the World of the Wicked, he sent this just man *Noah*, a Preacher of Righteousness unto them, giving them one Hundred and Twenty Years space to repent them of their evil wayes; and *Noah* having provided an Ark at the Commandment of God, he was appointed when he should enter into the Ark, whilst the World (in the mean time) void of all fear, sate eating and drinking, and marrying, and giving in marriage; in the six hundredth Year of the life of *Noah*, upon the seventh day of the second Moneth, when he with his Children were entered into the Ark, God sent a Rain upon the Earth forty dayes and forty nights, and the Waters continued upon the Earth a hundred and fifty dayes; the Waters abating upon the seventeenth day of the seventh Moneth, the Ark rested upon one of the Mountains of *Ararat*; the Waters still falling, upon the first day of the tenth Moneth, the top of the Mountains appeared above the waters, and after forty dayes *Noah* opened the Window of the Ark; and sent forth a Raven, and seven dayes after sent forth a Dove, and she returning, after seven dayes more he sent her forth again, and about the Evening she returned bringing the Leaf of an Olive Tree in her Mouth; and then staying yet seven dayes more, sent the same Dove out again, which returned no more unto him.

1657.

*Noah* goes forth of the Ark and offers unto the Lord for his Preservation.

In the six hundred and first Year of the life of *Noah*, when the surface of the Earth was now all dry, *Noah* took off the Covering of the Ark, and went forth with all that were with him in the Ark, being gone forth, he offered unto God for his Preservation an Offering, and the Lord smelled a sweet Savour; and the Lord said in his Heart, *I will not again Curse the Ground any more for mans sake, for the imagination of his Heart is evil from his Youth*: And God spake unto *Noah* and to his Sons, saying, *I will establish my Covenant with you, and with your Seed after you, neither shall all Flesh be cut off any more by the Waters of a Flood to destroy the Earth*; and gave the Rain-bow for a sign of the Covenant which he then made with man.

1757.

The beginning of the confusion of Babel.

And now *Noah* made a division of Land among his Grand Children, and that done, that they went from those Eastern-parts (whither they first repaired from the Mountains of *Ararat*) unto the Valley of *Shinar*, where the People impiously laid their heads together to hinder the dispersion of them, (commanded by God, and begun by *Noah*) they went in hand to build the City and Tower of *Babylon*, whose top might reach to Heaven; least they should be scattered abroad upon the Face of the Earth; which purpose of theirs being frustrated by the confusion of Languages sent among them, from whence they took the name of *Babel*, the dispersion of Nations followed, and now one Language was lost, which the whole Earth was of until this Attempt.

2008.

And now the next of the righteous Stock that succeeded was *Abram* the second Son of *Terah*, he was born in the year 2008. and ten years after was *Sarai* born, daughter of *Haran*, *Abrams* Brother, who

who was afterwards *Abrams* Wife; some Writers say that *A-* *The year of*  
*bram* was educated in the Idolatry of his Fathers House, who they say *the world.*  
 was a maker of Statues and Images, and the *Jews* relate of *Abram's*  
 going into the Shop in the absence of his Father, his breaking the  
 Images, and jeering those that came to buy, or worship them, of his  
 Fathers carrying him to *Nimrod* to be punished; his witty answers,  
 and miraculous escapes; thus the *Jews* write of him, but however  
 these things may be credited, we have a sure record in the Scriptures,  
 that the Lord had a great regard to the sincerity of *Abram*, and had  
 a purpose to make use of him to be an Instrument in his work and ser-  
 vice; and that appears by his calling him from his Kindred, and from  
 his Fathers House, and promising a Blessing to him and to his Seed:  
 and now *Abram*, who had chosen the Lord for his delight above all  
 earthly things, consulted not, but departed as the Lord had com-  
 manded him; and he took *Sarai* his Wife, and *Lot* his Brothers son,  
 and travelled to the Land of *Canaan*, where God promised to *Abram*,  
 that to his Seed he would give that Land; but afterwards, *Abram*  
 compelled by a Famine, went from thence down into *Egypt*, where  
*Sarai* his Wife (who to eschew a danger) went for his Sister, was  
 taken into *Pharaoh's* House, being fair and beautiful, but was not long  
 after sent back unto him untouched: Then *Abram*, accompanied  
 with just *Lot*, returned into *Canaan*, where, when the Country  
 which they pitched upon was not sufficient to feed both their Herds  
 of Cattle, Strife arose between the Herd-men, and *Abram* loving  
 Peace, said to *Lot*, *Let there be no strife, I pray thee, between me and*  
*thee, and between my Herdsmen and thine, for we be Brethren*; and they  
 parted; and *Lot* went into the Country of *Sodom*; and after they  
 were parted, the promise both of the Possession of that Land of  
*Canaan*, and also of his Numberless Posterity was again renewed  
 unto him.

*Abram* being now ninety nine years old, God made a Covenant  
 with him, touching the Seed of *Isaac*, who was to be born of *Sarai*  
 that time twelve month, gave him the Seal of Circumcision (chang-  
 ing both their names *Abram* into *Abraham*, and *Sarai* into *Sarah*) for  
 a sure pledge and testimony of his Promise.

When *Abraham* was now a hundred, and *Sarah* ninety years of Age  
*Isaac* was born unto them, and *Abraham* instructed his Family in  
 Righteousness; for God said, *I know Abraham, that he will command*  
*his Children, and his Household after him, and they shall keep the way of the*  
*Lord to do Justice and Judgement.*

By Faith *Abraham* offered up his son *Isaac*; considering with him-  
 self, that God was able to raise him again from the dead; Now *Jo-*  
*sephus* reports, that at this time *Isaac* was twenty five years old, and  
 that he was at that time of good years may be gathered from this,  
 that he was able to carry so much Wood as was to go to the burning  
 and consuming of such a whole burnt-Offering as himself was, then  
 intended by *Abraham* to have been made; *Sarah* being now one hun-  
 dred twenty seven years of Age dyed in *Hebron*; and as *Abraham* for  
 his integrity and uprightness to the Lord is recorded to Posterity for

*Schalech Hakk.*  
*p. 8. Citanse.*  
*Hosnig Smeg.*  
*Orient C. 8. p.*  
*291. Confer.*  
*Maimon. Mar.*  
*Neroch Part 3.*  
*C 29. p. 4. 1.*

2083.

*Abram* called  
 from his Fa-  
 thers House.

*Abram* goes  
 into *Egypt* be-  
 cause of the Fa-  
 mine, being ac-  
 companied  
 with *Lot*.

They parted  
 to avoid strife.

2107.

*Abraham's* name  
 changed.

2108.

2133.

By Faith  
*Abraham* of-  
 fers up his Son  
*Isaac* Lib. 1.  
*Antiq. 14. (Al.*  
*22.)*

*The year of the Father of the Faithful; 10 is Sarah for the Mother of the Faithful the world. ful, and she is the only Woman whose full and entire Age is mentioned in Scripture.*

*Abraham's care in getting a good Wife for his Son Isaac.*

Abraham being also well stricken in Age, was careful to get a wife for his son Isaac, and careful he was that he might not Marry with any of the idolatrous and corrupt Nations, it being looked upon as a great evil by this righteous Stock, that their Sons should marry with the Daughters of men that were corrupted, and despisers of the true Religion, as it appears by Abraham's care for his son that he should not take a wife of the Daughters of the Canaanites among whom he dwelt; and also by the strict charge he gave to his Servant to look out a Wife for him, who going by the guidance of God into Mesopotamia, where praying to the Lord to shew kindness unto his master Abraham, he there obtained for him Rebeka, the Daughter of Bethuel, Sister to Laban the Syrian, whom Isaac receiving for his Wife, brought her into the tent of his Mother Sarah; and he loved her, and had comfort in her after his Mothers death; and he was forty years old when he married with Rebeka.

2183.

Abraham, when he was a hundred seventy five years old, and a hundred years after his coming into Canaan departed this life, and was buried by his two Sons in his Cave at Macpelah with Sarah his Wife; he lived fifteen years after the birth of Jacob, with whom he is said also to have lived in Tents.

*Abraham being dead, Isaac walks in the steps of his Father.*

And now Abraham being dead, Isaac was raised up, as the next of the righteous Line and Seed of God, to whom the Lord often appeared in his divine Power, confirming the Covenant that he had made with Abraham his Father; for he walked in the steps of his Father in faithfulness to the Lord, and when his Fathers Servant brought Rebeka to him, they found him meditating in the Field at evening-tide, by which it appears, his mind was delighted in that which was good; when his Wife had continued barren nineteen years after her Marriage, Isaac intreated the Lord for her, because she was barren, and the Lord was intreated of him, and his Wife conceived, and when the twins strove in the Womb, Rebeka asked counsel of God; and the Lord said unto her, *Two Nations are in thy Womb, and two manner of People shall be seperated from thy Bowels; and the one People shall be stronger then the other, and the Elder shall serve the Younger.* Being born, the Children grew, and one of them, named Esau, was a cunning Hunter, a man of the Field; and Jacob was a plain man dwelling in Tents, and Isaac loved Esau, because he did eat of his Venison, but Rebeka loved Jacob.

*Isaac entreated the Lord in the behalf of his Wifes barrenness.*

*Esau & Jacob are born*

2245.

Isaac now grown old, and blind, in the forty fourth year before his death, sent Esau his eldest Son to take some Venison for him, purposing to Bless him at his return; but Jacob the younger Son, by the counsel of his Mother coming disguised in his Cloathes, and with savory meat in his hand, stole away the blessing unwitting to his Father, and the Blessing, though so got, God confirmed ever after; but Jacob seeing that for so doing, his Brother followed him with a deadly hatred, and being desirous to avoid his traps, willing also to take a Wife

*Jacob got the Blessing from Esau.*



Wife of his own Kindred, his Father Blessing him, he took his Journey to *Mesopotamia*, to his uncle *Laban*, for his Father had charged him not to take a Wife of the Daughters of *Canaan*; and in his Journey the Lord appeared unto him by his presence, and renewed the Covenant to him which he had made before to his Father and Grandfather, and now the Lord manifesting his presence unto him, he covenanted with the Lord, saying, *If God will be with me, and keep me in this way that I go, and will give me Bread to eat, and Rayment to put on, so that I come again to my Fathers House in peace, then shall the Lord be my God*; and coming at length to *Carron*, and continuing a time with *Laban*, fell in love with *Rachel* his Daughter, for whom he served seven years, and they seemed to him but a few dayes, for the love he had to her.

*The year of the World.*

Isaac's care that Jacob should not take a Wife of the *Canaanites*.

He fell in love with *Rachel*.

*Esau* had now been married thirty seven Years, and was seventy seven Years Old, whereas *Jacob*, who was as Old as he, had all this while lived unmarried, but being now mindful of his Fathers Command, he demanded *Rachel* his Wife to be given to him, using this for a reason, that his dayes were now full; but by the fraud of *Laban*, instead of *Rachel*, *Leah* the elder Daughter was put in Bed unto him; nevertheless *Rachel* also afterwards was espoused to him upon Covenant of serving seven Years more for her.

He is deceived of *Rachel* after he had served Seven Years for her.

At first *Rachel* was barren, but afterwards by the blessing of God proving fruitful, bear *Joseph* unto *Jacob*; at the end of the fourteen years service, *Jacob* asking leave of *Laban* to return into his own Country, he was held there six years more upon another bargain made between him and his Father-in-law *Laban*, for a certain part of his Flock.

2259.

*Jacob* perceiving the heart burning of *Laban*, and his Sons malice towards him, was warned of God to return into his own Country, which having communicated to his Wives, whilst *Laban* was sheering his Sheep at the latter end of the Spring, after his twenty years service, getting away unknown to *Laban*, with all his Substance, Wives and Family, passed over the River *Euphrates*, *Laban* three dayes after, hearing that his Son-in-law was gone, took some of his Friends and Kindred along with him, and persued after him seven dayes Journey, and at last overtook him at mount *Gilead*, which took its name from this their Meeting there; for after many and divers Expostulations which passed there between them, making all fair at last, for a Testimony and Monument of their Covenant there made, *Jacob* erected a Pillar with an heap of Stones, which *Laban* the Syrian called, *Jegar-Sahadutha*, but *Jacob* the Hebrew called, *Gilead* (that is) the heap of a Testimony or Witness between them two. *Jacob* being sent away in peace by *Laban*, but affrighted with the news of his Brother *Esau*'s approach with four hundred men, divided his Company into two, saying, If he smite one, then the other Company which is left shall escape; and calls upon God, saying, *O God of my Father Abraham, Isaac, &c. which saidst unto me, return into thy Country, and to thy Kindred, and I will deal well with thee, deliver me I pray thee from the hand of my Brother Esau*. *Esau* having entertained his Brother courteously,

2265.

*Jacob* gets away from *Laban* unknown to him.

*Laban* following after him, and overtaking him, came to agreement with him.

He is affrighted with the news of *Esau*'s approach.

a step



The year of after much intreaty, accepts of his Presents, *Jacob* then went on to the world. *Succoth*, and there he built him an House, and afterwards passing over *Jordap*, he came into *Canaan*, and pitched his Tent in *Salem*, and there he built an Altar, which he called by the name of *El-Elohe-Israel*, or of, the mighty God, the God of *Israel*, to wit, in the self same place where *Abraham* had heretofore built his first Altar, and where *Jacob's* Well was.

He presents  
Esau with  
Presents.

2276.

The cause why  
*Joseph's* Bre-  
thren hated  
him.

They conspi-  
red his Death,  
at last sold  
him.

He is sold to  
Captain of the  
*Pharaoh's*  
Guard.

I am now come to write of *Joseph*, who being Seventeen Years of Age, when his Brethren saw that their Father loved him more than all his Brethren, they hated him, and could not speak peaceably to him; and *Joseph* declaring his Dream to them, the Lord having shewed him that he should be set above his Brethren, and be the chief of his Fathers Family, they hated him yet the more; and first, they conspired his death, and at length agreed to sell him away for a Bond slave unto a far Country; so drawing him out of the Pit, where-into they had cast him, they sold him to the Merchants for twenty pieces of Silver, and was by them carried into *Egypt*, and there sold for a Slave to *Potipher* Captain of the Guard to *Pharaoh*, where he was tempted by *Potiphers* Wife to Uncleanness; and because he refused to do such Evil, she by her Lyes instigated *Potipher* her Husband against him, who put him in Prison; but the Lord was with *Joseph*, and shewed him mercy, and gave him favour in the sight of the Keeper of the Prison, and that which he did the Lord made it to prosper.

2287.

Two of the Officers of *Pharaoh's* Court, being Imprisoned in the same Prison with *Joseph*, having both of them Dreamed, *Joseph* interpreted their Dreams unto them, which came to pass according to his interpretation; and saith *Joseph* to one of them, 'When thou art restored into thy place, after thy former manner, think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto *Pharaoh*, and bring me out of this House; for indeed I was stolen away out of the Land of the *Hebrews*, and here also have I done nothing, that they should put me into the Dungeon; But when this Officer was restored again into *Pharaoh's* Court, he remembered not *Joseph*.

*Joseph* expert  
in interp re-  
ting the  
Dreams.

He interpre-  
ted the Kings  
Dream.

*Pharaoh* ad-  
vanced *Joseph*.

Seven Year  
Plenty.

Two Years after *Pharaoh* Dreamed two Dreams, which seeing he could not get expounded by his own Wise men, but hearing of *Joseph's* expertness to enterpret Dreams, sent for him, being then thirty Years Old, who having opened to the King his Dreams; first, that of the Seven Years of Plenty; then the Seven Years of Famine: He added moreover, as his counsel and advice, how to provide out of the store of the first Years of Plenty, against the Famine of the other Seven Years of Scarcity, which were to follow; where-upon by the general consent of his Nobles, he made him Governor of the Kingdom.

From the Harvest of this Year, being to be counted Seven Years of Plenty, wherein *Joseph* laid up an infinite Treasure of Corn.

The

The Seven Years of the Famine began from the Harvest of this Year, 2296. wherein the forecast and wisdom of Joseph did not only sustain Egypt, but was a help and relief to other Countries.

Seven years of Famine.

Jacob dispatched away ten of his Sons into Egypt to buy Corn, to whom Joseph seeming not to know, caused to be taken for Spies, and being laid hold on, he spake roughly unto them, and said, *Whence came ye?* and they said, *From the Land of Canaan, to buy Food:* And Joseph knew his Brethren, but they knew not him; and he said, *They were come as Spies to see the Nakedness of the Land;* they said, *They were true men, and thy Servants are twelve Brethren the Sons of one man in the Land of Canaan, and behold, the Youngest is this day with our Father, and one is not;* and Joseph said, *Ye are Spies, hereby shall it be proved, if ye be true men, let one of your Brethren be bound in Prison, go ye carry Corn for the Famine of your Houses, but bring your Youngest Brother unto me, so shall your words be verified, and you shall not die;* and they did so: And they said one to the other, *We are verily guilty concerning our Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear, therefore is this Distress come upon us;* and Ruben answered them, saying, *Speak not I unto you, saying, Do not sin against the Child, and ye would not hear, therefore behold his blood is required;* and they knew not that Joseph understood them, for he speak unto them by an Interpreter; and he turned himself about from them, and wept, and returned to them again, and communed with them, and took from them Simeon the chiefest of them, who consented to sell him, and cast him into Prison, and now being dismissed, they carried away their Corn, and with it the Money that they had payed for it, being conveyed into their Sacks by the secret appointment of Joseph; they tell their Father Jacob all that happened unto them, and withal declared unto him the necessity that laid upon them of carrying there Younger Brother Benjamin into Egypt, perswading him by all means to let him go; but Jacob their Father said, unto them, *Me have ye bereaved of my Children, Joseph is not, and Simeon is not, and you will take away Benjamin, all these things are against me:* but Jacob pressed with Famine, sent again his Sons, and with them his Son, Benjamin, furnished with double Money, and other Presents to Joseph, to buy more Corn, and they at their return were courteously entertained; for when Joseph saw Benjamin with them, he said to the Ruler of his House, *Bring these men home, and slay and make ready for these men shall dine with me at Noon:* And the man did as Joseph bad, and the man brought the men into Josephs House, and the men were afraid because they were brought into Josephs House, and they said, *Because of the Money that was returned in our Sacks the first time, are we brought in, that he may seek Occasion against us:* but the Steward comforted them, saying, *Peace be unto you, fear not; your God, and the God of your Fathers hath given you Treasure in your Sacks, I had your Money;* and he brought Simeon out unto them. And Joseph asked them of their welfare, saying, *Is your Father well, the old man of whom you spake, is he yet alive?* and they answered, *Thy Servant our Father is in good health;*

2297.

Jacob sends his Sons into Egypt to buy Corn and they are taken for Spies.

Joseph sends all of them away with Corn, but one whom he kept Prisoner till they brought their Youngest Brother.

They confess the evil they had done against Joseph.

They tell their Father what happened.

He was loath to part with Benjamin but being press'd with Famine, let him go.

2298.

Joseph Entertains them.

*The year of health; he is yet alive: When he saw his Brother Benjamin, his Mother's Son, he made haste, for his Bowels did yern upon his Brother, and he sought where to weep, and he entered into his Chamber, and wept there; and after they had eaten, he commanded the Steward of his House to fill their Sacks with Food, and to put a silver Cup in the Sacks mouth of the youngest; and when they were gone, Joseph sent after them, and caused them to be stopt for taking away his Cup, which Crime they endeavoured to put off, by shewing how truly they meant, by bringing again the Money which they found in their Sacks when they came home; offering themselves to die, or to be his Bondslaves if any such thing could be proved against them; but in the end the Cup being found with Benjamin, and they brought back to Joseph, they all yeilded themselves to him for his bondslaves, which when he refused, saying, He would have none but him with whom the Cup was found; Judah then humbly offered himself to serve him in Benjamin's stead, saying, When I come to thy Servant my Father, and the Lad be not with us, (seeing that his life is bound up in the Lads life) it shall come to pass that when he seeth that the Lad is not with us that he will die, and thy Servants shall bring down the gray Hairs of thy Servant our Father with Sorrow to the Grave: Then Joseph could not refrain himself before all them that stood by him: and he cryed, Cause every man to go out from me, and there stood no man with them while Joseph made himself known unto his Brethren, and he wept aloud, and the Egyptians, and the House of Pharaoh heard; and Joseph said unto his Brethren, I am Joseph; doth my Father yet live? And his Brethren could not answer him, for they were troubled at his Presence, and Joseph said unto his Brethren, Come neer to me, I pray you, and they came neer, and he said, I am Joseph your Brother, whom ye sold into Egypt; and seeing them troubled, he comforted them, by shewing how that act of theirs was by the Providence of God.*

His Contrivance to stay his Brethren.

Jacob humbly supplicates Joseph.

Joseph makes himself known to his Brethren.

After he had comforted them, he sends for his Father.

When the news was brought to Jacob he revived.

Joseph brings five of his Brethren and Father before Pharaoh.

And he said unto them, Haste ye and go up to my Father, and say unto him, Thus saith thy son Joseph, God hath made me Lord of all Egypt; Come down unto me, tarry not, and thou shalt dwell in the Land of Goshen, and thou shalt be neer unto me, thou and thy Children, and thy Childrens Children, and thy Flocks and thy Herds, and all that thou hast, and there will I nourish thee; for there are yet five years of Famine: and he fell upon his Brother Benjamin's Neck, and Benjamin wept upon his Neck, moreover he kissed all his Brethren, and wept upon them; so he sent his Brethren away, and they told Jacob all the words of Joseph, and when he saw the Waggon which Joseph had sent to carry him, the Spirit of Jacob their Father revived; and Israel said, it is enough, Joseph my Son is yet alive, I will go and see him before I die; and God spake unto Israel, saying, I am God, the God of thy Father, fear not to go down into Egypt, for I will there make of thee a great Nation; I will go down with thee into Egypt, and I will surely bring thee up again: and Jacob was one hundred and thirty years old when he went down into Egypt.

Joseph letting Pharaoh know of the arrival of his Kindred in Egypt, brought his Father, and five of his Brethren into his presence, and having communed with him, assigned them a fitting place



place in the Land of *Goshen*, where they were provided of all necessities by *Joseph*.

*The year of the World.*

The Book of *Genesis* end with the death of *Joseph* containing the the Story of Two thousand three hundred sixty nine years space, which Book, that it was written by *Moses* himself is the opinion of the *Talmudists* in their *Baba-bathra*, Lib. 1.

At this time lived *Job*, a man of whom it is recorded, that he was a man of a perfect and upright heart, and one that feared God and eschewed evil, and imbraced the Knowledge of the true God, and all righteousness; rich in Substance, and the more noted, for that neither the enjoyment of those riches corrupted, nor the loss of them depraved him in his way; for, whenas first being spoiled of his Goods by Satan, he was also bereft of his Children; and at last tormented with grievous Botches and Sores in his Body, he could yet never be drawn through impatience to sin in any sort, whereof, having first received a Testimony from Gods own mouth, he was afterwards restored to his former health, and had cast into his Bosom double of whatever he possessed before.

2369.

The time when *Job* lived.

And now when *Joseph* was dead, and all his Brethren, and that Generation, and the Children of *Israel* were fruitfull, and increased abundantly, and multiplied, and waxed exceeding mighty, and the Land was filled with them; Now there arose up a new King over *Egypt*, which knew not *Joseph*, and he began to afflict them, but the more they were afflicted, the more they multiplied and grew; and the *Egyptians* made the Children of *Israel* to serve with Rigor, and they made their lives bitter with hard Bondage, and kept them under with great severity.

*Joseph* being dead and *Pharaoh*.

A new King rose up that afflicted the *Israelites*.

*Aaron* was born three years before his Brother *Moses*, eighty three years before the departure of the Children of *Israel* out of *Egypt*.

2430.

The Ungodly King of *Egypt*, when he could not prevail with the Midwives of the *Hebrew* Women privily to make away the Male-Children of them, set forth a barbarous Edict to destroy them all, by drowning them in the River.

2431.

The King made an Edict to destroy the Male-Children.

About this time *Moses* the Son of *Amram*, of the House of *Levi*, was born, and when his Mother saw he was a goodly Child, being willing to preserve him, she hid him three Moneths, and when she could no longer hide him, she took for him an Ark of *Bulrushes*, and daubed it with slime, and with pitch, and put the Child therein, and she laid it in the Flags by the Rivers brink, his Sister standing aloof off from the place, to see what would become of him; and *Pharaohs* daughter finding him there, caused her maids to fetch it, and when she had opened it, she saw the Child, and behold it wept, and she had compassion on him, and said, this is one of the *Hebrews* Children; then said his Sister to *Pharaohs* Daughter, Shall I go and call a Nurse to thee of the *Hebrew* Women, that she may nurse the Child for thee; and *Pharaohs* Daughter said, go, and the maid went and called the Childs Mother; and she nursed him, and *Pharaohs* Daughter called his Name *Moses*, because she drew him out of the Water,

2433.

*Moses* born.

His wonderful preservation.

and



*The year of the world.* and she caused him to be brought up as her Son, and caused him to be instructed in the Science and Learning of the Egyptians: And thus did the Lord wonderfully preserve him, which noteth no less then that he intended to make him an Instrument in some great Work, as indeed it so came to pass; for as he grew in years, the Lord put it in his heart to slight the honours of *Pharaohs* Court; for he refused to be called the Son of *Pharaohs* Daughter, choosing rather to suffer Affliction with the people of God, then to enjoy the pleasures of Sin for a season, esteeming the reproach of Christ greater Riches then the Treasures in *Egypt*, for he had respect to the Recompence of Reward: And now the Lord having chosen him into his work and service, he indued him with such a Spirit of Meekness that none was like him upon the Earth; and being thus fitted he had often tryals and exercises of his patience by the People he was to govern, who were often murmuring and repining against him. And the Lord appeared unto him whilst he was keeping his Father-in-law *Jethros* Sheep in the Mountain of *Horeb*, and the Angel of the Lord appeared unto him in a flame of Fire, out of the midst of a Bush, and behold the Bush burned with Fire, and the Bush was not Consumed; and the Lord said unto him, *I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob*; and *Moses* hid his Face, for he was afraid to look upon God; and the Lord said, *I have surely seen the Affliction of my People which are in Egypt, and have heard their cry, by reason of their Task-masters, for I know their sorrow, and am come down to deliver them out of the hands of the Egyptians*: And he chose *Moses* as an Instrument to go unto *Pharaoh*, and to bring the Children of *Israel* out of *Egypt*, to whom, as an Assistant in this work, *Aaron* was added.

*Moses and Aaron declare their Message to Pharaoh.*

*Moses* and *Aaron* having declared unto *Pharaoh* the Message in which they were sent unto him from God, were sent away with many bad words, and many more grievous labours were inflicted upon the *Israelites* then were before.

*They go again to Pharaoh.*

*Moses* being now eighty, and *Aaron* eighty three Years of Age, being moved by the Lord, returned again to *Pharaoh*, where the Magicians immitating the Miracles of *Aarons* Rod, made *Pharaoh* harden his heart, so that he would not let the Children of *Israel* go; wherefore the Lord sent divers Plagues upon *Pharaoh* before they would let the Children of *Israel* go; and when the last Plague was brought upon them, then *Pharaoh* and his Servants made haste to send away the *Israelites*, with all their Substance, being six hundred thousand men, besides Children; and now being departed, *Pharaoh* with his Host over-took them; here *Moses* divided the Waters with his Rod, whom *Pharaoh* and his Army would needs follow, they were all overwhelmed of the Waters coming together again; when the *Israelites* were thus freed from the Bondage of the Egyptians, they forth-with song a Song of Praise and Thanksgiving unto God for their deliverance, which is called the Song of *Moses*.

*God plagued Pharaoh.*

*When they were departed Pharaoh and his Host followed them*

*The Children of Israel sung a Song, a Song to the Lord for their deliverance.*

After their encamping in the desert of *Sinai*, *Moses* went up into the Mount, and the Lord said unto him, Thus shalt thou say to the House

House of *Jacob*. and tell the Children of *Israel*, Ye have seen what I did unto the *Egyptians*, and how I bear you on Eagles Wings, and brought you unto my self; now therefore if you will obey my Voice indeed, and keep my Covenant, then ye shall be a Peculiar Treasure unto me above all People, for all the Earth is mine, and ye shall be unto me a Kingdom of Priests, and an holy Nation; and *Moses* told the People what the Lord had Commanded him; all the People answered together, and said, All that the Lord hath spoken we will do. But the Reader may see how ready and apt these People were to forget the tender dealings of the Lord towards them; for *Moses* and *Aaron*, and several of the Elders of *Israel* went up into the Mount and there beheld the Glory of God; and the rest returning, *Moses* with his Servant *Joshua* abode there still, and waited there six dayes, and upon the seventh day God speak unto him, and there he continued forty dayes and forty nights, eating no meat all that while, nor drinking water, where he received Gods Command, and the Law written in Tables of Stone, with Gods own Finger; God bidding him withal to get him down, for that the People had already made themselves a Molten-Calf, to worship it:

*The year of the world.*

*Moses received the Law upon the Mount.*

*Moses* seeing this, brake the Tables at the Foot of the Mount, and having burnt and defaced the Idol, many of the people were put to death by the hands of the *Levites*.

Whilst he was in the Mount the People were run into Idolatry.

The next day *Moses* returned again into the Mount, and there again intreated the Lord for the People, and having drawn the People out of a deep Sence of the Wrath of God, to repent them of their sin, by his prayer he obtained that God himself should be their Leader in their way.

He prayeth for the People.

God Commanded *Moses* to frame New Tables of Stone, and the next day to bring them with him into the Mount; *Moses* staying again forty dayes and forty nights in the Mount, without Meat or Drink, prayed there for the People, God was then pleased to renew his Covenant with the People, and gave his Laws a new, and bids *Moses* commit them to writing; *Moses* after forty dayes returns from the Mount with the Tables in his Hand and covering his Face with a Vail, because it shone; he published the Laws of God to the People enjoying the observation of them, and commanded a Freewill-offering to be made, toward the building of the Tabernacle according to Gods Order; *Nadab* and *Abihue*, the two Eldest Sons of *Aaron* (which going with their Father up into the Mount *Sinai* had there seen the Glory of God) going into the Sanctuary with strange or common Fire, were struck dead in the place by Fire sent from Heaven, and for them the Priests were forbid to make Lamentation; moreover, for some particular mens neglect of duty, all the Priests were charged to forbear Wine and strong Drink, before they were to go into the Tabernacle.

*Nadab* and *Abihue* struck dead, and why.

The Priests forbidden Wine.

*Moses* finding the Government of the *Israelites* to be weighty, complained to the Lord of the burden thereof; saying, *I am not able*

*The year of to bear all this People alone, because it is too heavy for me; and to ease the world.* him, the Lord said, *Gather seventy men of the Elders of Israel, whom thou knowest to be the Elders of the People, and Officers over them, and bring them to the Tabernacle of the Congregation, that they may stand there with thee; and Moses gathered the seventy Elders, and the Lord gave of the same Spirit that was on Moses unto them, and it rested upon them, and they Prophesied; and Eldad and Medad remained in the Camp, and Prophesied, and when it was told Moses that they prophesied, Moses being pleased therewith, said, would God that all the Lords People were Prophets, and that the Lord would put his Spirit upon them.*

To ease Moses in the Government seventy Elders were chosen.

Israel murmur again, the Lord was Wrath with them.

The *Israelites* lusting after Flesh, and loathing the Food that God gave them, the Lord was Wrath with them, and brought Quales from the Sea, and let them fall by the Camp, and the People gathered them; but whilst the Flesh was yet between their Teeth, ere it was chewed, the Wrath of the Lord was kindled against the People, and the Lord smote the people with a very great Plague; and thus God punished them again for their murmuring.

Spies sent out to view the Land of Canaan.

And now twelve Spies were sent, one for every Tribe to discover and spy out the Land of *Canaan*: After forty dayes spent in searching out the Land, the Spies returned to *Kadesh* in the Wilderness of *Paran*, bringing with them one Branch of a Vine, with a Cluster of Grapes upon it, gathered in the Valley of *Eshcol*, ten of the twelve Spies, by speaking ill of the Country, and the barrenness thereof, and withal magnifying the Cities for their strength and the Giantly stature of the men therein, disheartned the People from marching any further toward it, whilst *Caleb* did all he could to perswade the people to go on; and now the People began to murmur again against *Moses* and *Aaron*, and would needs go back again into *Egypt*, and were ready to Stone *Caleb* and *Joshua*, for saying, the Land was an exceeding good Land, and that it flowed with Milk and Honey; and because of the Peoples complaining the Lord threatens them with suddain Destruction, but through *Moses's* intercession and Prayer the Lord spared them yet so, that withal he denounced to them, that all of them which were then twenty years old and upwards should dye in the Wilderness, and never see the Land which was promised unto them; and that they should wander in that Wilderness forty years; but my Servant *Caleb*, because he hath another Spirit, and hath followed me fully, him will I bring into the Land, and his Seed shall Possess it.

Some of the Spies bring an ill report of the Land, so that the People were disheartned.

For the Peoples complaining, the Lord was again Angry.

Mans Age again shortened.

Upon this Calamity, and the continual dropping away of the *Israelites* in the Wilderness, *Moses* prayed unto the Lord, and thereupon it is supposed he writ the ninetieth Psalm, in which he sheweth, that the ordinary Age of Men was reduced to seventy or eighty years at the utmost, so that now the age of man was again contracted, and cut shorter.

2552.  
The People murmur again.

And now again the People for lack of Water murmur against *Moses* and *Aaron*, whom when God Commanded to call Water out of the hard Rock, only by speaking to it; *Moses* being moved in his mind, said,



said, *Hear now ye Rebels, must we fetch you water out of the Rock? The year of* and with the Rod he smote the Rock twice, and the Water came *the World.* forth abundantly; *Moses* and *Aaron* for their unbelieve here shewed in executing the Command of God, were debarred from entering into the Land of *Canaan*; and the Waters were called *Meribah*, or Waters of *Strife*.

And now in the fortieth year after the coming of the Children of *Israel* out of *Egypt*, *Aaron* died; and shortly after God signified to *Moses* that he should die; and *Moses* desired the Lord to set a man over the People, which might go in and out before them, and that might not be as Sheep without a Shepherd; and the Lord chose *Joshua*, a man in whom was the Spirit of God, and *Moses* layed his hands on him, and gave him a charge, as the Lord had commanded him; and here ends the matter of the five Books of *Moses* containing the History of the two thousand five hundred fifty two years and a half; and the Children of *Israel* mourned for *Moses* as they had done for *Aaron* thirty dayes in the Land of *Moab*.

And now *Joshua* succeeding *Moses*, the Lord Promised *Joshua* to be with him, and to Assist him, and the Lord was with him until he had Conquered all the Enemies of the *Israelites*; and now, when God was about to give the *Israelites* rest round about them, so that they might dwell there securely, it was requisite also that a place should be appointed which himself should chuse, to place his Name there; wherefore coming together at *Shilo*, they there fixed the Tabernacle of the Congregation, after the whole Land was subdued unto them. Now *Shilo*, both by the signification of the Name, and also by the situation of the place, seemeth to be the same with *Salem*, both which words signifieth Peace or Rest.

*Joshua* built the City of *Timnah-Sera* in Mount *Ephraim*, in which he dwelt many years after God had given rest to *Israel*, and having lived a hundred and ten Years, he there died and was buried.

After the decease of *Joshua* and the Elders, who out lived him, the Wonders which God had wrote for the Children of *Israel*, from the time of their first bringing out of *Egypt*, began to be forgotten by the Young men, every man now doing what seemed good in his own Eyes; all those disorders were committed, which are reported in the five last Chapters of the Book of *Judges*, to wit, the Idolatry of *Micah*, and the Children of *Dan*, and the War of the *Benjaminites*, and the cause thereof, and there succeeded a Generation of men which forgot God, and mingled themselves with the *Canaanites* by marriage, and worshipped their Idols, and God hereby was provoked to Wrath, and gave them up to *Cushan*, King of *Mesopotania*, which first calamity of theirs held them eighty years, until *Othniel*, Son-in-law to *Joshua*, being stirred up by God as a Judge and Avenger of his People, defeated *Cushan*, and delivered the *Israelites* out of their Bondage and the Land had rest forty years after the rest which *Joshua* procured them.

After the decease of *Othniel*, the *Israelites* falling again to sin against

2561.

2591.

*Joshua* being dead the *Israelites* lives began to backslide.

And Idolatry crept in.

They were brought into Bondage.

Delivered by *Othniel*.

2661.

Brought into  
Bondage again

against God, were again given over into the hands of *Eglon* King of *Moab*, who joyning with the *Ammonites* and *Amalekites*, overthrew the *Israelites*, and took *Jerico*; and this second Oppression of theirs continued for the space of eighteen years.

Instrumentally  
delivered by  
*Ehud*.

Then the Lord raised up *Ehud* to be an Avenger of his People, who slew *Eglon* and ten thousand of the Valiant men of *Moab*, and then the Land of *Israel* had rest forty years. But when *Ehud* was dead, they returned to their old Sin, wherefore they were brought again into Thralldom for twenty years, until *Jabin* Army was routed, and *Sisera* Captain of his Army was killed by *Jael*, the Wife of *Heber*, in her own Tent with a Nail struck into the Temples of his Head; whereupon *Debora*, a Prophetess, who at that time judged *Israel*, made a Song thereof for a memorial of that Victory, and the Land rested forty years.

They return a-  
gain to sin, and  
are brought in-  
to Bondage.

Are delivered  
again

2752.  
They sin again

The *Israelites* sinning again and doing evil in the sight of the Lord, the Lord delivered them into the hand of *Midian* seven years; the

A Prophet sent  
of God to re-  
prove them.

*Israelites* falling into this fourth Thralldom, cryed unto the Lord for help, and the Lord sent a Prophet unto them, who reprov'd them, and shewed them what great things the Lord had done for them, and encouraged them that they should not fear the Gods of the *Amorites*;

*Gideon* raised  
up to deliver  
them again.

and the Lord raised up *Gideon*, being stirred up by an Angel sent from God to deliver them; and first by Command from God he overturned the Altar of *Baal*, and burnt his Grove; and now the *Midianites* and *Amorites* pitching their Camp against him, the Spirit of the Lord came upon *Gideon*, and out of thirty two thousand men, he chose

By a small  
number which  
he chose, and  
why.

only three hundred according to Gods Commandment to fight against them, That so the Victory of Salvation might appear to be of the Arm of the Lord, that *Israel* might not Vaunt themselves against him. After he

They fall into  
Idol'atry again.

had obtained the Victory, when the *Israelites* offered to settle the Kingdom on his Posterity, he refused it, saying, The Lord shall rule over you; but receiving their Golden Earrings, he made thereof an Ephod, whereof they afterward took an occasion to fall into Idolatry; but the *Midianites* being vanquished, the Land had rest forty years. So soon as *Gideon* was dead, the *Israelites* falling back to Idolatry, worshipped *Baal-Berith* for their God; and *Abimelech* the Son of *Gideon* (begotten upon a Concubine) purposing to get unto himself the Kingdom which his Father had refused, slew seventy of his Brethren, all upon one Stone; when *Abimelech* had gotten the Kingdom, and had reigned three years, *Gaal*, a man of *Sichem*, conspired against him, which being discovered to *Abimelech*, the City of *Sichem* was utterly Destroyed, and the Inhabitants put to the Sword, and from thence *Abimelech* going to besiege *Thebez* was knocked on the head with a piece of a Millstone cast upon him by a Woman, and then killed out-right by his own Armour-Bearer.

2799.  
Were delivered  
into Bondage.

Now the *Israelites* forsaking again the true God and falling to Worship the Gods of several Nations, were given up into the hands of the *Philistines*.

*Sampson*

*Sampson* the *Nazarite* was born at *Zora*, who avenged the *Israelites* *The year of* twenty years in the time of the *Philistines*, who slew a thousand of *the World* of them at one time with the Jawbone of an *Ass*, in which place, called *Lehi*, from that Jawbone, God at the prayer of *Sampson* clave an hollow place that was in the Jaw, and there came water there-out, *Sampson avenged their* and when he had drunk, he was revived, wherefore he called the name *cause.* thereof *En-hackore*, that is, *The Fountain of him which called upon God.*

*Sampson* being betrayed by *Dalila*, and spoiled of the Hair of his *Nazariteship*, is delivered to the *Philistines*, who plucking out his Eyes, carried him away Prisoner to *Gaza*, and put him there in Prison, fast bound in Chains, where his strength renewing again, he pulled down the Temple of the great *Dagon*, killing the Princes of the *Philistines*, with a very great multitude of People which were therein; more men being killed at the fall thereof, (with himself for Company) then he had slain in all his life before, and he was buried with his Fathers, after he had been the avenger of the *Israelites* twenty years. *Sampson betrayed by Dalila, with what followed.*

The *Israelites* being grievously oppressed by the *Philistines*, *Sampson* being dead, *Samuel* was raised up of the Lord to be a Prophet unto them, who by his faithfulness was found a true Prophet, and by his word he was known to be faithful in Vision, he exhorted them to turn unto the Lord with all their hearts, and to put away their strange Gods, and to prepare their hearts unto the Lord, and to serve him only, and then he would deliver them out of the hands of the *Philistines*; Then the Children of *Israel* did put away their Gods, and served the Lord only, and the *Philistines* came no more to invade the borders of the *Israelites*, because they saw the Hand of the Lord was against them all the dayes of *Samuel*, till *Saul* came to be King, under whom they returned again, and grievously oppressed *Israel*; and *Samuel* being now grown old, took to him his two Sons to be his Assistants to Judge the People, and his Sons walked not in his wayes, but turned aside after lucre, and took Bribes, and perverted Judgment; wherefore the *Israelites* were offended, and desired *Samuel* that they might have a King to Rule them, as other Nations had; this displeased *Samuel*, and he prayed unto the Lord, and the Lord said, *Hearken unto the People, for they have not rejected thee, but they have rejected me, that I should not reign over them*: Whereupon God gave them a King in his Wrath, to wit, *Saul*; and now began the *Israelites* trouble again, for the *Amorites* besiege them; and *Saul* reigned but a short time until he was put from the Kingdom by the *Philistines*, and the *Israelites* were again grievously enthroaled by them. *Samuel taking his Sons to help to Judge the People, they walked not in the way of their Father.* *At which the people being offended desired they might have a King.* *Saul being given for a King, he reigned but a short time.*

*Jesse* the *Ephrathite* in his old age had his youngest Son *David* born at *Bethlehem*, which was afterwards therefore called the City of *David*, thirty years before he succeeded *Saul* in the Kingdom. 2919.

God having now rejected *Saul*, and debarred his Race and Family from succeeding in the Kingdom, sent *Samuel*, after his long mourning for *Saul*, to *Bethlehem*, there to anoint *David* to be King (forty years 2941.



*The year of the world.* years before the Rebellion of *Abfolom*) who being a lovely keeper of a lovely Flock, was called from keeping his Fathers Sheep, and pre-

*David is a-  
nointed King.*

ferred before his Elder Brethren, and being anointed in their presence he incurred their envy no leſt then *Joſeph* did of his Brethren; and at laſt was ſet over the Tribe of *Juda* at the ſame age that *Joſeph* was made Ruler over all *Egypt*; mean while, from the very day of his anointing the Spirit of God came upon him, to wit, the Spirit of Courage and Wiſdom, in both which reſpects, even whilſt *Saul* lived he was made Captain over *Iſrael*, and withal grew a great Warrior to Fight the Lords Battel, and beſides was a Prophet, and made the ſweet Singer of *Iſrael*, as one who by his divine *Pſalms* ſhould teach and inſtruct the People of God.

*David's Com-  
bate with the  
Philistine.*

The Armies of the *Iſraelites* and *Philiftines* being ready to Battel, *Goliath* of *Gath* the *Philiftine*, their great Champion, deſied the Armies of *Iſrael*; wherefore *David* being ſtirred in his Zeal, ſaid, who is this uncircumciſed *Philiftine* that he ſhould deſie the Armies of the living God; but *Eliab*, *David's* eldeſt Bother, hearing him, was offended, and aſkt him, with whom he had leſt the Sheep in the Wilderneſs, and told him, he knew his Pride and naughtineſs of his heart; and ſaith he, thou art come down that thou mayſt ſee the Battel; *David* ſaid, what I have now down, is there not a Cauſe? *Saul* being acquainted with *David's* words, ſent for him; and *David* told *Saul*, he would fight the *Philiftine*; *Saul* replyed, Thou art not able to fight him, he is a man of War, and thou art but a Youth; *David* tells him, whilſt he was keeping his Fathers Sheep he had killed a Lyon and a Bear, and that this uncircumciſed *Philiftine*, who had deſied the Armies of the living God ſhould be as one of them; then *Saul* bid him go, and ſaid, the Lord be with thee, and armed him with his Armour, which *David* put off again, and took only his Staff, and five ſmooth Stones out of the Brook, and put them in his Shepherds bag, and with his Sling in his hand he drew neer to the *Philiftine*. The *Philiftine* deſied his coming ſo meanly armed, *David*, ſaid, *Thou com-eſt with Sword Spear and Shield, I come in the Name of the Lord of Hoſt;* and all thy Aſſembly ſhall know that the Lord ſaveth not with Sword and Spear, for the Battel is the Lords. And *David* ſlew the *Philiftine* with a Stone and a Sling; and *Saul* taking notice of *David's* Valour, enquired whoſe Son the Stripling *David* was, and *David* brought the *Philiftines* Head to *Saul*, which he had cut off with the *Philiftines* own Sword, having firſt ſlain him with a Stone he Sling at him; and *David* told *Saul* whoſe Son he was, and after this *David* went out whitherſoever *Saul* ſent him, and behaved himſelf wiſely.

*The cauſe of  
Sauls anger a-  
gainſt David.*

*David well be-  
loved of the  
Peop'e.*

And *David* returning from the Slaughter of the *Philiftine*, becauſe it was ſaid, *Saul* hath ſlain his thouſands, and *David* his ten thouſands, *Saul* was very wroth with *David* from that day forwards, and an evil Spirit entered *Saul*, and the Lord departed from him, and he was affraid of *David*, becauſe he ſaw the Lord was with him; and *David* behaved himſelf wiſely, and all *Iſrael* and *Juda* loved him, but eſpecially *Jonathan* the Son of *Saul*, who made a Covenant with *David*, becauſe he loved him as his own Soul; and *David* fearing he might

at

at last fall into *Saul's* hands, fled; for *Saul* became *David's* Enemy continually. The year of the world.

And now *David* being fled, and the Armies of the *Philistines* invading the Land, *Saul* fell into a fear, sought counsel from the Lord, but receiving no answer from him, neither by Dream, nor by Urim, nor by Prophets, he went to *Endor* by night to consult with a Witch: where by Vision he saw *Samuel*, who told *Saul* God shall deliver *Israel*, together with thy self, into the hands of the *Philistines*; for the Lord hath rent the Kingdom out of thine hand, and given it to thy Neighbour, even to *David*, because thou obeyed not the Voice of the Lord, nor executedst his fierce wrath upon *Amaleck*. Saul's Evil course in going to the Witch of Endor, and what the effects thereof proved to him.

The Host of *Israel* being routed the Sons of *Saul* were all slain, and *Saul* killed himself; when *David* heard it, he much lamented the Death of *Saul* and *Jonathan*, saying, Tell it not in *Gath*, publish it not in the Streets of *Askelon*, lest the Daughters of the *Philistines* rejoyce, lest the Daughters of the uncircumcised triumph; and further he said, I am distressed for thee my Brother *Jonathan*, very pleasant hast thou been unto me, thy Love to me was wonderful, passing the love of Women. David Lamenteth the death of Saul and Jonathan.

*David* having now built him an House of Cedar and living in a full and perfect peace, imparted unto *Nathan* the Prophet, the purpose he had of building an House for God; but was answered from God, that this was a work which should be done not by him, because he was a man of Blood; but by his Son *Solomon*, a man of Peace, which should be born unto him. 2960. David's purpose to build a House for God, but put by it, and why.

Now *David* subdued the *Philistines*, the *Edomites*, the *Amalekites*, the *Mosabites*, the *Ammonites* and the *Syrians*, and the Bounds of *Israel* were stretched out to the outmost part of all that Land, which had been formerly promised to the Seed of *Abraham*, but never before possessed so fully by any of them, as by *David* and *Solomon* his Son.

At the end of this year, whilest *David* took his ease at *Jerusalem*, he there defiled by Adultery *Bathsheba* the Wife of *Uriah* the *Hittite*, who was then in the Army, and in consequence thereof procured the Husband to be slain by the hands of the *Ammonites*; when the Child so gotten in Adultery was born, *David* being convinced by *Nathan* the Prophet of his evil, acknowledged his Transgression, saying, My sin is ever before me; and repented of his sin, as may be seen at large in *Psalms* 51. yet the new born Babe was taken away by death: *Bathsheba* being now his Wife, bare *David* a Son, unto whom, as to one who should prove a man of Peace, God gave the name of *Solomon*, as to one beloved of God the Name of *Jedidia*. 2969. David's great sin. being convicted of his evil by the Prophecy repented.

*David* for numbring the People kindled the Wrath of God against the *Israelites*; wherefore *Gad* the Prophet told *David*, thus saith the Lord, Choose one of them, that I may do unto thee, viz. whether Famine, Sword or Pestilence; and *David* said, I am in great straight, and his Heart smote him, for he saw the evil he had done in Numbering the People; and said, Let us now fall into the Hands of the Lord, for his Mercies are great; and let me not fall into the hands of men. So the Lord sent the Pestilence upon *Israel*, and there died seventy thousand men in one day. 2971. Solomon born. 2987. The Lord was angry with David, and why. David chose to fall into the hands of God.

*David*

2989.  
David grown  
old

Adonias his  
Son strives for  
the Kingdom.  
David cau-  
seth Solomon  
to be anointed  
King.

Whereupon  
Adonias flies

David being now seventy years of age, and broken with continual Cares and Wars, grew weak and feeble, and Adonias his Son seeing his Father thus declining, by the counsel and advice of Joab and Abiathar the high Priest, made himself King, whereof when David was advertized by Bathsheba and Nathan, he presently caused his Son Solomon to be anointed King by Zadock the Priest, and Nathan the Prophet, and Benajah the Son of Jehojada in Gihon, which so soon as Adonias heard, he presently fled, and afterwards laying hold on the Horns of the Altar was pardoned by the favour of Solomon, and set at liberty; and now David assembling all the Governours and chief of Israel, together with his Sons and Servants, exhorted them all to fear and worship God.

2990.  
David dies.

David departed this life, having reigned in Hebron seven years and six Moneths, and thirty three years in Jerusalem over all Israel.

2991.  
Solomons Up-  
rightness to  
walk before  
the Lord.

He asketh  
Wisdom.

Wherefore  
God gave him  
Wisdom be-  
yond any be-  
fore or after.  
The first expe-  
rience of Solo-  
mons Wisdom.

Solomon loved the Lord, and walked in the Statutes of David his Father, and in Gibeon the Lord appeared to him in a Dream, and bid him ask and chuse what he would, and it should be given him; and Solomon said, Thou hast shewed unto thy Servant David my Father great mercy, according as he walked before thee in Truth and Righteousness, and now, O Lord my God, thou hast made thy Servant King instead of David my Father, and I am but a little Child, I know not how to go out or come in; and he asked wisdom, and an Understanding Heart to be given him of God; and the Speech pleased the Lord, that Solomon had asked this thing; God therefore gave him Wisdom from above, exceeding any that was before him, or should come after him, and of his Wisdom the first Experiment was made in deciding the Controversie between the two Women about the Child, which first gave him an esteem among the People, when they saw the Wisdom of God was in him to do Judgment.

2992.  
How long the  
Temple was  
building.

Solomon having according to his Fathers direction (in whose heart it was to build an House for the Name of the Lord God of Israel) built the Temple, which was seven years and a half in building; in the building of which there was neither Hammer nor Ax, nor any Tool of Iron heard in the House whilst it was in building; and now Solomon having built the Temple, he placed there the Ark, wherein was the Covenant of the Lord, which he made with the Children of Israel, when he brought them out of the Land of Egypt; and Solomon stood before the Altar of the Lord, and in the Presence of the People said, Lord God of Israel, there is no God like thee in Heaven above, or in Earth beneath, who keepest Covenant and Mercy with thy Servants, that walk before thee with all their heart; and he made a long prayer for the Preservation of the People, & desir'd the Lord would be with them, as he was with their Fathers, and not leave them nor forsake them, and that he would incline their Hearts unto him to walk in all his Wayes, and to keep his Statutes and Judgments which he commanded their Fathers: Thus was

Solomons Pray-  
er for the Peo-  
ple.

Solomons heart  
drawn away  
from the Lord.

Solomons beginning, but it was not long after, until he was drawn away by many strange Women, who towards his latter dayes drew away



away his Heart into Idolatry, and his heart was not perfect with the Lord his God, as was the Heart of *David* his Father, for he went after the Abominations of the *Amonites*, and he did evil in the sight of the Lord, and went not fully after the Lord as did *David* his Father. and he built an high place for *Chemosh*, the Abomination of *Moab*; and for these things the Lord was angry with *Solomon*, and said, Because thou hast not kept my Covenant, I will surely rend the Kingdom from thee, yet in thy dayes I will not do it for *David* thy Fathers sake; but after this *Solomon* repented deeply, and made his peace with the Lord, as may be seen at large in the Book called the *Preacher*, and at last he died when he had reigned forty years.

The year of  
he World.

The Lord an-  
gry with  
*Solomon*

*Solomon*  
repenteth.

*Rehoboam* the Son of *Solomon*, when all *Israel* met at *Sechem* to make him King, by a harsh answer made unto them alienated the hearts of the ten Tribes from him, who presently sending into *Egypt* for *Jeroboam* the Son of *Nebat*, made him King over them; and toll off both from the House of *David*, and also from the true Worship of God, in memorial of which sad disaster the *Jews* afterward kept a Solemn fast yearly upon the twenty third of the third Moneth, called *Sivan*, from this dismal rent made in that Kingdom. *Rehoboam* reigned over *Judea* and *Benjamin* seventeen years, and *Jeroboam* over *Israel*, that is, over the ten Tribes by the space of twenty years.

3029.

*Rehoboam*  
through his  
unadvisedness  
turns away the  
Peoples heart  
from him.

And now *Jeroboam* fearing lest his new-gotten Subjects should revolt from him again, to divert their thoughts from looking any more after *Jerusalem*, set up a new devised Form of Religion, setting up two Golden Calves, the one at *Bethell*, the other at *Dan*; and there he offered Sacrifices to his Calves, and the People run a Whoring after his Idolatry.

*Jeroboams* Idolatry.

At which time a Prophet, and Man of God out of *Judea*, went to *Bethell*, and cryed out against the Altar, in the Word of the Lord, and bore his Testimony against the Kings Idolatry; and when the King stretched forth his hand to lay hold on him, his hand was dried up, and the Prophet foretold, *That the Altar should be Rent*: After this Prophet had done his Message, he was charged by the Lord, not to eat Bread, nor to drink Water, nor return by the way that he came; but being deceived by another, who said, he was a Prophet, and abused the word of God unto him, was unfaithful to Gods Command; wherefore, as he was returning homeward he was slain by a Lyon, whereof when tidings came to the Prophet which had deceived him, he took up his Body and buried it, mourning over him, saying, *Alas my Brother*, and assured his Sons, that what had been foretold by the man of God should come to pass.

The Prophet  
is sent of God  
to reprove him.

The Prophet  
slain for his  
disobedience.

3030.

The *Israelites* who feared God falling off from *Jeroboam* to *Rehoboam*, maintained the Kingdom of *Juda* three years, for so long walked they in the wayes of *David* and *Solomon*.

*Rehoboam* being once settled in his Kingdom, forsook the Law of the Lord, and all *Israel* and *Juda* with him; for the *Jews* who by their good Example should have stirred up their Brethren the *Israelites* to

3046.  
*Rehoboam*  
forsoke the  
Lord.

*The year of* repentance, provoked the Lord with their own Sins, wherein they *the world.* offended more then any of their fore-Fathers had done, for they made also to themselves High-places, Images and Groves upon every high Hill, and under every green Tree, doing according to all the Abominations of the *Gentiles*, which the Lord had therefore cast out before them.

3046. After *Rehoboam* succeeded *Abijah*, who putting his trust and confidence in God, obtained a great Victory against *Feroboam*, and slew five hundred thousand men, and took *Bethel*, where one of the Idolatrous Calves was set up.

3049. After the death of *Abijah*, *Asa* his Son succeeded, and God gave ten years peace, without interruption in the Land, and this godly King *Asa* put away all Idolatry, and reformed the Kingdom; but when *Asa* dyed, though he was good, yet a better succeeded in his stead, his Son called *Jehosaphat*, who being settled in his Kingdom began with taking away the High-places, and the Groves; but when *Jehosaphat* dyed, *Jehoram* his wicked Son slew all his Brethren, and many of the Princes of *Israel*, and following the counsel of his wicked Wife *Athaliah*, set up in *Juda*, and even in *Jerusalem* it self, the Idolatrous worship of *Baal*, after the manner of his Father-in-law *Ahab* and his house, for which he was reprov'd in a letter by the Prophet *Elias*, who foretold him what Calamities should fall upon him, because he had not walked in the wayes of his Father, but had made *Juda*, and the Inhabitants of *Jerusalem* to go a Whoring, like to the whoredoms of the house of *Ahab*, and also had slain his Brethren of his Fathers house, which were better then himself; and according to what the Prophet had foretold, the Lord struck *Jehoram* with an incurable disease in the Bowels, and he died a miserable death; and his Son *Achaziah* succeeded him, who also walked in the wayes of the wicked house of *Ahab*, for his Mother was his Counsellour to do wickedly, and the evil that he did in the sight of the Lord was his destruction, being sick he asked counsel of *Baal-zebub* the God of the *Eckronites* concerning his recovery, the Prophet *Elias* told the King plainly that he should dye, and accordingly he dyed.

*Jehosaphats*  
good reign.

3115.

*Jehorams* Idolatry.

He is reprov'd  
by the Prophet.

The Judgment  
that God inflicted  
on him.

*Athaliah*  
through cruelty  
possesses  
her self of the  
Kingdom.  
The secret

preservation of  
*Josab.*

*Athaliah* slain.

Whilst this  
King had good  
Counsel he  
did right.

He turns into  
Idolatry.

*Athaliah* the Daughter of *Ahab* seeing her own Son *Achaziah* dead, destroyed all the Race of the house of *Juda*, and possessed her self of the Kingdom; but *Jehosheba* the Daughter of King *Joram*, and Wife to *Jehoida* the high Priest took *Josab*, being then an Infant, and Son to her Brother *Achaziah*, and him with his Nurse hid six months in the Temple, whilst *Athaliah* ruled, and at seven years end brought him forth, and anointed him King, and caused *Athaliah* to be slain, and restored the worship of the True God, destroying the worship of *Baal*.

This *Josab* did that which was right in the sight of the Lord all the dayes of *Jehojada* the Priest; now after the death of *Jehojada*, the King hearkning to the Princes of *Juda*, they left the house of the Lord God of their Fathers and served Groves and Idols, for which Sin the Lord sent his wrath upon them; yet he sent his Prophets to testify against them, and to bring them back again, but they would

not

not hear, and *Zechariah* the Son of *Jehoiada* was moved by the Spirit of God to tell them that they had forsaken God, and that he had forsaken them; for which Message they stoned him to death at the Commandment of the King; thus *Joash* the King remembered not the kindness which *Jehoiada* *Zachariah's* Father had done to him; and when the Prophet dyed, he said, the Lord look upon it and require it; and now, mark what was the end of this King, his own Servants conspired against him, and slew him in his bed, as may be seen more at large in the account given of Gods Judgments against Persecutors.

The Prophets  
reproves him.

The Prophets  
is stoned to  
Death.

This Kings mi-  
serable end.

*Amaziah* succeeded *Joash*, and he did that which was right in the sight of the Lord, but not with a perfect heart; for at last he set up the God of the Children of *Seir*, and bowed himself before them, and burnt Incense unto them; wherefore the anger of the Lord was kindled against him, and he sent a Prophet unto him to reprove him, to whom the King said, *Art thou made of the Kings Council, forbear, wherefore shouldst thou be smitten*; Nevertheless, the Prophet said, I know God hath determined to destroy thee; and after the time that this King turned away his heart from the Lord he was slain.

3194.

*Amaziah's* E-  
vil.

The Prophets  
reproves him.

The King is  
slain.

After him succeeded *Uzziah*, under him did the Kingdom of *Juda* flourish, no less then that other of *Israel* did under *Jeroboam* the second, and he did that which was right in the sight of the Lord, and he sought God in the dayes of *Zachariah*, and as long as he sought the Lord, and applyed his mind to matters of piety, God made him to prosper, and he subdued the *Philistines*, and other bordering Enemies; and thus whilest he was weak and low, he was marvellously helped against his Enemies; but when he was strong, and lookt at his own strength, his heart was lifted up to his destruction; for he transgressed against the Lord, and burnt Incense, wherefore the Lord smote him with Leprosie, and he remained a Leper to the day of his death, and dwelt in a house several, for he was cut off from the house of the Lord; and he being dead, *Jotham* his son reigned, and he did that which was right in the sight of the Lord, how be it the People did yet do corruptly, but he became mighty, because he prepared his wayes before the Lord his God. After him reigned *Ahaz* his Son, who did not that which was right in the sight of the Lord, for he walked in the wayes of the Kings of *Israel*, who made also Moulten Images for *Baalim*, and burnt Incense on the High-places, and under every green Tree, wherefore the Lord delivered him into the hands of his Enemies; and thus the Reader may see, how these people and Children of *Juda* and *Israel*, to whom God had given a commandment that they should fear him, and not forget him, and that then he would deliver them from their Enemies, howbeit they did not hearken, but were ready often to back-slide, and to serve their graven Images, both their Children and their Childrens Children unto this day.

The reason of  
*Uzziah* his  
prosperity.

How he came  
to lose.

God Judg-  
ment on him.

3242.

*Ahaz* his Evil.

He is delivered  
into the hands  
of his Enemies.

*Ahaz* being dead *Hezekiah* his Son began to reign, and he did that which was right in the sight of the Lord, according to all that his Fa-  
ther

3278.



3374.  
Hezekiah's  
good reign,  
his breaking  
down Idolatry.

ther *David* did; he removed the High places, and broke the Images, and cut down the Groves, and brake in pieces the Brazen Serpent that *Moses* had made, for unto those dayes the Children of *Israel* did burn Incense to it, and he called it *Nehushtan* that is to say, a little piece of Brass; and thus this good Reformer he trusted in the Lord God of *Israel*, and he left not off throwing down the Altars and High Places, until he had Destroyed them all, causing a thorow Reformation: And his zeal was so great for the Lord, that after him, as it is recorded, was none like him, among all the Kings of *Judah*, nor any that was before him; for he clave to the Lord, and departed not from following him, and the Lord was with him, and he prospered him whithersoever he went forth.

3391  
He fell sick,  
the Prophet  
forsook his  
d. a. b.  
Hezekiah is  
broken in Ten-  
derness  
The Lord had  
compassion on  
him.

*Hezekiah* falling sick unto death, the Prophet *Esaiah* being commanded of the Lord, said unto him, *Set thine House in order, for thou shalt die, and not live*; this moved *Hezekiah's* heart, that he wept sore, and turning to the Wall, prayed unto the Lord, saying, *I beseech thee, O Lord, remember now how I have walked before thee in Truth, and with a Perfect Heart, and have done that which is good in thy sight*, wherefore the Lord had compassion on him, and added fifteen years more to his dayes; and *Hezekiah* dying *Manasseh* his Son reigned, and did that which was evil in the sight of the Lord, after the Abomination of the Heathen, building the High-places which his Father had destroyed, and again reared up Alters for *Baal*, and worshipped all the Host of Heaven, and served them, and used Inchantments, and dealing with Familiar-Spirits, and Wizards, he wrought much Wickedness in the sight of the Lord; to provoke him to anger; for which Abomination the Lord sent his Servants and Prophets to foretel, that for those Abominations he would bring such evil upon *Jerusalem* and *Juda* that whosoever should hear it their Ears should tingle; and the Lord brought upon *Manasseh* the Host of the *Assyrians*, which took *Manasseh*, and bound him with Fetters, and carried him Captive to *Babylon*; and now being in Affliction, he besought the Lord and humbled himself greatly before the God of his Fathers, wherefore the Lord restored him again to his Kingdom, and then he knew that the Lord was God, and he cast out the Altars that he had built, and took away the strange Gods and Idols, and commanded the People to serve the Lord God of *Israel*; but still the People retained the High-places to Worship in: And after his death, his Son *Amon* was punished by the Lord, being slain by his Servants in his own House; and now these two bad Kings being taken away, the Lord raised up another good King, which was *Jeshiah* the Son of *Amon*, who reigned thirty four years in *Jerusalem*, and caused again a Blessed and thorow Reformation amongst the People of *Juda* and *Jerusalem*, making a Covenant before the Lord to walk after the Lord and to keep his Testimonies with all his Heart, and with all his Soul, and he likewise cleansed away the Abominations from the People, and again stirred them up to serve the Lord their God, and all his dayes they departed not from following the Lord God of their Fathers.

His Son is  
turned to Idol-  
latry.

The Prophet's  
Message a-  
gainst the evil  
of those times.  
The Kings  
Bondage he is  
brought into.  
He is hum-  
bled under the  
hand of God,  
and reforms in  
part.

The good King  
*Josiah* raised up.

His Covenant  
with the Lord.

*Nero King of Egypt*, by Gods Command went against the King of *Assyria*, who at that time made War upon him, *2 Kings 23. 29.* He unadvisedly engaged in this War was slain, the King of Egypt, & was slain. *2 Chro. 35. 20, 21.* *Josiah* unadvisedly engaging in this War was slain, and now this good King being taken out of the World, a World of Miseries grew on upon it, and such Lamentations there was, that it grew almost a common proverb, the Lamentation of *Hadadrimon* in the Valley of *Megiddo*; for not only the whole People living wonderfully bewailing the death of *Josiah*, but the Ages following were sensible of the loss of him; and the Prophet *Jeremiah* in remembrance thereof wrote his mournful Book of *Lamentations*, wherein bewailing the Calamities which were shortly to befall the People, as if he had then presently beheld them, using these words, *The Breath of our Nostrils, the anointed of the Lord is taken in their pits, of whom we said, under the shadow of his Wings we shall live among the Heathen.* His loss greatly lamented by all. Especially by the Prophet *Jeremiah*.

After the death of *Josiah* his Youngest Son was anointed King, who presently fell to doing that which was evil in the sight of God, but *Nero King of Egypt* removed him after he had reigned three Moneths, and made *Eliakim* his Elder Brother King in his room, changing his name into *Jehojakim*, that thereby he might testify to the World, that he ascribed the Victory by him gotten against the *Assyrians* to the Lord only, by whom he professed he was formerly sent against them. His Son walked not in the steps of his Father, but did evil.

In the Beginning of this Kings reign *Jeremiah* commanded by God, went and stood in the Court of the Temple, and there exhorted the people to repentance; and when they would not, he denounced the Judgment of God against them, saying, that that House should become as *Shilo*, and that City should be cursed among all the Nations of the Earth; whereupon he was presently apprehended by the Priests and Prophets, and all the people then in the Court, and accused as a man worthy of death, but was acquitted and set at Liberty by the public Judgment of the Princes and Elders. *3395.* *Jeremiah* exhorted the people.

At this time also *Uriah* prophesied against *Jerusalem*, and the Land of *Juda*, agreeable to the sayings of the Prophet *Jeremiah*, for which the King put him to death by the Sword, and threw his Carcass among the vilest Sepulchers of the common people; yet *Ahikam*, who had formerly been a man of great Authority with King *Josiah*, appeared so much in the behalf of the Prophet *Jeremiah*, that he was not delivered over into the hands of the people to be put to death at that time. *Uriah* Prophesie. He is put to death.

To these might be added the Prophet *Habbakuk*, to whom, when he complained of the stubbornness of the *Jews*, God made this answer, *That he would shortly send the Chaldeans into Juda*; and further declared his purpose concerning this matter, in these words, *I will do a work in your dayes which you will not believe when it shall be told unto you; for behold, I will stir up the Chaldeans, a fierce Nation, and a swift, which shall walk through the breadth of the Land which is none of theirs, as their own Inheritance.* *Habbakuk* prophesie.

In the fourth year of this King *Jehojakim*, the Prophet *Jeremiah* *Jeremiah* reproved *Jehoi*.

*The year of the world* reproved the Jews, for not hearkning to the Word of the Lord which he had spoken unto them from time to time, and for not regarding the Exhortations of the Prophets which the Lord had sent unto them, and then again told them of the coming of *Nebuchadnezzar* upon them, and of their being carried away Captives to *Babylon*, and that Captivity to last seventy years long, and during the seventy years time of Captivity, *Daniel* prophesied of the coming of the Messiah, who should bring in the Law of Everlasting Righteousness, and put an end to the Levitical Sacrifices.

He prophesies  
of their Capti-  
vity.

3405.

*Jehojakim* being taken Prisoner by the *Chaldeans*, was thrown out without burial, that is, was buried like an Ass, his Carcass being tugged and drawn out without the Gates of *Jerusalem*, according as was foretold by the Prophet *Jeremiah*; though in reference to the common course in nature he also may be said, to have slept with his Fathers, as he is *2 Kings* 24. 6.

*Jeremiab* de-  
creed against  
*Jehoiachin*.  
He pronoun-  
ced a Wo a-  
gainst the wick-  
ed Pastors.

After him came his Son *Jehoiachin*, who was also called *Jeconias*, and reigned three Moneths and ten dayes in *Jerusalem*, who also did evil in the sight of the Lord as his Father had done before him, against whom the Lord by his Prophet *Jeremiah* declared a most dreadful Decree, saying, *O Earth, Earth, Earth, hear the Word of the Lord, thus saith the Lord, write ye this man Childless, a man that shall not prosper in his dayes, for no man of his Seed shall prosper, sitting upon the Throne of David, and ruling any more in Juda*; and pronounced a wo to the Pastors that scattered the Sheep, and that had not fed nor visited, the People; and therefore the Lord would Visit them for the evil of their doing, and that he would gather the Remnant of his Flock, and would set up Shepherds over them that should feed them, and that he would raise unto *David* a righteous Branch, that should execute Judgment and Justice in the Earth; and that in his day *Juda* should be saved, and *Israel* dwell safely; and this is his Name where-with he shall be called, the Lord our Righteousness; and in the sence of this the Prophet cryed out, *Adine heart within me is broken, because of the Prophets, all my Bones shake, I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the Word of his Holiness.*

*Isaiab* Prophe-  
sie of Christ.

And *Isaiab* the Prophet had a true sight of the coming of the Blessed Messiah; for he said, *The Spirit of the Lord God is upon me, because the Lord has anointed me to Preach good tydings unto the Meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening the Prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of Vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Sion, to give unto them Beauty for Ashes, the oyl of Joy for mourning, the garment of Praise for the Spirit of heaviness, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified; and they shall build the old wastes, they shall raise up the former Desolations, and they shall repair the Waste Cities, the Desolations of many Generations.*

And



And thus the Reader may see the many glorious Dispensations, and manifestations of Gods Love unto mankind, to the holy Patriarchs and Prophets in all Generations, and now we are come according to what the Prophets foretold, to the day of the Appearance of that great Saviour of the World, whose Dispensation far exceeded all others in Glory, being that eternal Substance, which ended all Types Shadows and Figures.

And thus these *Jews* who had been the true Worshippers, being apostatized and degenerated from their primitive glory, and institutions, and their Worship becoming meerly outside, for its said, *they drew near to God with their Mouths, and honoured him with their Lips but their Hearts were far from him*; the Prophets were raised up and sent from the Lord to Cry against them, and to foretel the Desolation and destruction that was to come upon them, which accordingly came to pass, as will be seen anon; and in this condition did Christ at his coming find these Antient people the *Jews*, to whom God had formerly committed his Laws and Commands, and given his Oracles, but they were wholly apostatized from them, as will appear by their fruits in the following Discourse.

*The year of  
the world*

*The*

The year  
of Christ.

## The Continuation of the Discourse from the Birth of Christ.

Christ is born

The great re-  
joycing at his  
Birth.

After the Jews had Apostatized, according as the Prophets had foretold, and that the Messiah and Deliverer should come; so in the fulness of time Christ Jesus the Son of God was born of the Virgin Mary, whom she roled in Swadling-Cloaths, and layed in a Manger because there was no room for him in the Inn; the Birth of Christ was revealed by an Angel of the Lord to Shepherds keeping their Flock by night in the Fields, and suddainly there was with the Angel a Multitude of the heavenly Host praising God, and saying, *Glory to God in the Highest, and on Earth Peace and Good-will to men*: The Shepherds making haste to Bethlehem, found Mary and Joseph and the Child lying in the Manger, and they published that which was told them concerning the Child, and they returned Praising and Glorifying God; but Mary kept all these things, and pondered them in her Heart.

He is called  
Jesus.

The Child was called Jesus (which signifies a Saviour) which was so declared by the Angel before he was conceived in the Womb. The Wise men from the East, the Star being their Guide, coming to Herod to Jerusalem, and there being taught that the Birth-place of Christ was at Bethlehem of Judea, they went thither, and entering into the House which was shewed them by the Star, which stood over it; they found the little Child and Mary his Mother, and falling down worshipped him, and having opened their Treasures, they offered unto him Gold, Frankincense and Myrre. Then being warned of God in a Dream that they should not return unto Herod, they departed into their own Country another way.

Simeons Testi-  
mony con-  
cerning him.

And when the Child was brought by his Parents to Jerusalem to be presented to the Lord, there came into the Temple one Simeon a just and devout man, who had waited for the Consolation of Israel; and the holy Ghost was upon him, and it was revealed unto him by the holy Ghost, *That he should not see Death before he had seen the Lords Christ*; & he came by the Spirit into the Temple, and when the Parents brought the Child to do for him after the custom of the Law, then took he him up in his Arms, and blessed God, and said, *Lord, now lettest thou thy Servant depart in Peace, according to thy Word; for mine Eyes hath seen thy Salvation, which thou hast prepared before the Face of all People; a Light to Lighten the Gentiles, and the Glory of thy People Israel*: and Joseph, and his Mother marvelled at those things which were spoken of him; and Simeon blessed them, and said unto Mary his Mother, *Behold, this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against*.

In the same moment came *Anna*, a Prophetess, the Daughter of *The year Phanuel*, she also openly acknowledged the Lord, and speak of him of *Christ*.  
to all that looked for Redemption in *Jerusalem*.

When *Joseph* and *Mary* had performed all things according to the Law of the Lord, they returned into *Galilee*, unto their own City *Nazareth*.

The Angel of the Lord appearing unto *Joseph* in a Dream, sheweth him, that he should flee into *Egypt*, that he might provide for the life of the Child, and escape the Devices of *Herod*, who being awakened took the Young Child, and his Mother by night, and departed into *Egypt*, where he remained until the death of *Herod*: *Herod* thinking the Young Child had been still at *Bethlehem*, that he might Destroy him among the rest, killed all the Children that were in *Bethlehem*, and in all the Coast thereof from two years old and under, according to the time (of the Star first seen in the East) that he had enquired of the Wise-men.

*Herod's Cruelty and Subtil endeavours to kill the Child Jesus.*

*Herod* shortly after dyed Miserably, being dead, the Angel of the Lord appeared unto *Joseph* in a Dream in *Egypt*, and commanded, that he should return with the young Child and his Mother into the Land of *Israel*; but when he heard that *Archelaus* did reign in *Juda* in the room of his Father *Herod*, he feared to go thither, and being warned of God in a dream, he departed into the parts of *Galilee*, and there dwelt in the City *Nazareth*, from whence *Jesus* took the Name of *Nazarene*, and the Christians of *Nazarenes*.

In the year of the World 4010. it being the Passover, Christ in the Twelfth year of his Age was brought by *Joseph* and *Mary* to *Jerusalem*; his Parents returning home, he stayed behind, they not knowing where he was, sought him three dayes, and found him in the Temple sitting in the midst of the Doctors, hearing them, and asking them Questions; and all that heard him were astonished at his Understanding and Answers, and he went down with his Parents to *Nazareth*, and was obedient unto them, and followed his Fathers Trade of a Carpenter.

12.

His Mouth was first opened to oppose the Doctors, at twelve years old.

In the year of the World 4030. and in the thirtieth year of Christ, *John* came forth in his Ministry, Crying with a loud Voice in the Wilderness, *Prepare ye the way of the Lord, make his Pathes streight*, and opening the acceptable year of the Lord, or the time of his divine pleasure, preaching Repentance and Remission of Sins, being cloathed with a Garment of Camels Hair, and a girdle of Skins about his Loins, and his food was Locust and wild Hony.

30.

*John's Ministry what it was.*

And now *Jesus* being filled with the Holy Ghost he was led by the Spirit into the desert, where he fasted forty dayes & forty night, where he was tempted, but the Tempter could find no place in him: when *John* was asked by the Sect of the *Pharisees*, who he was, he told them he was not the Christ, and denying that he was *Elias* or that Prophet; but said, he was the Voice of one Crying in the Wilderness, *Make strait the way of the Lord*; and told them, I Baptize with Water, but there standeth one amongst you, whom ye know not, he it is who cometh after me, who is preferred before me, whose Shoe Latchet I

*Jesus fasted forty dayes.*



*The year  
of Christ*

*Johns Testi-  
mony concer-  
ning Christ.*

am not worthy to unloose: The next day *John* seeing *Jesus* coming to him, saith, *Behold the Lamb of God that taketh away the Sins of the world*; This is he of whom I spake, there cometh one after me that is preferred before me, and I saw him, and testifie that this is the Son of God.

And now *Jesus* going into *Galilee*, commanded *Philip* to follow him, he finding *Nathaniel* under a Fig-tree, and brings him to *Jesus*, who pronounces him to be truly an *Israelite* in whom was no guile.

*And now we are come to the Publick Ministry of Christ, whose Acts I shall briefly mention before I proceed to give an account of his Suffering and Death.*

*The works he  
did in Judea.*

*His works and  
Acts in Syria.*

**J**esus working Miracles many believed on him, but he did not commit himself unto them, because he knew what is in man, leaving *Jerusalem* where he had been at the Passover, he went into the Land of *Judea*, with his Disciples, where after he had stayed eight months, he went into *Galilee* again, but he must needs go through *Samaria*, where he brings the *Samaritan* Woman off from the *Jerusalem* worship; to the worship of the Father in the Spirit and Truth; and in *Galilee* he worked many Miracles, healing the sick, and casting out Devils, going through all *Galilee*, and preaching in their Synagogues, and healing every disease, and his fame went into all *Syria*; and a great Multitude followed him, and in a certain City he heals a Leper, who though he was forbid, yet he publisheth it, and they came to him from every place to hear him, and to be healed, insomuch, that he could no more enter openly into the City, but was in desert places and prayed.

*The Jews of-  
fended because  
he had healed  
on the Sab-  
both day.  
They seek to  
slay him.*

After these things was the Feast of the *Jews*, and *Jesus* went up to *Jerusalem*, where, for healing a man on the Sabbath day, that had had an Infirmary thirty eight years, lying at the Pool of *Bethesda*: The *Jews* persecuted *Jesus*, and sought to slay him, because he had done these things on the Sabbath day; *Jesus* told them, *My Father worketh hitherto, and I work*, wherefore the *Jews* sought the more to kill him, because he said, that God was his Father; *Jesus* said, *The Son can do nothing of himself, but what he seeth the Father do; for whatsoever he doth, these also doth the Son; for the Father loveth the Son, and sheweth him all things that himself doth, and he will shew him greater things then these, that ye may marvel, for the Father judgeth no man but hath committed all Judgment unto the Son, that all men should honour the Son, even as they honour the Father, he that honoureth not the Son honoureth not the Father that hath sent him.*

*He chooseth  
the twelve A-  
postles.*

And it came to pass in those dayes, that he went into a Mountain to pray, and continued in prayer all night, and when it was day he chose twelve, whom he called Apostles, and he came down with them, and stood in the Plain, and a great multitude coming unto him, he

he went up into a Mountain again, and there spake first to his Apostles, *The year* and afterwards to the People, exhorting his Disciples to lowliness, *of Christ.* pronouncing a Blessing to the Poor, and to them that weep now, but *His Exhortation to them* a Wo unto them that were Rich, and Full, and unto them that laughed now, for they should mourn and weep; and that they should love their Enemies, and do good to them which hate them: And when he had ended all his Sayings in the Audience of the People, he entered into *Capernaum*, and heals the Centurions Servant that lay sick ready to dye; and afterward he went from City to City Preaching, and his Disciples were with him, and certain Women Ministred unto him: And whilest he spake to the People, it was told him, that his Mother and Brethren stood without, desiring to see him, and to speak with him, he answered and said, my Mother and Brethren are these which hear the Word of God and do it.

13.

And as Jesus was going to the House of *Jairus* (who fell down at Jesus his Feet, and besought him that he would come to his House, for he had one only Daughter of about twelve years of Age, and she lay a dying) the People thronged him as he went, and a Woman having an Issue of blood twelve years, which had spent all her Living upon Physitians, neither could be healed of any, came behind him, and touched the Border of his Garment, and she was healed, and the Daughter of *Jairus* now already dead, is restored to life by his Word only, and likewise he straightly chargeth that no man should know it.

He cures the Woman that had long had the Issue of blood.

When he departed thence, two blind men followed him, whose Eyes he opened, straightly charging, that no man should know it; as they went out, behold, they brought unto him a Dumb man Possessed with a Devil, and when the Devil was cast out, the Dumb speak, and a Multitude marvelled, but the Pharisees Blasphemed; and he went round about all their Cities and Villages, teaching and healing all their Diseases; and he was moved with compassion towards the great multitude, when he saw the great Harvest and the few Labourers, and saith to his Disciples, that they should pray the Lord that he would send forth Labourers; and he sends forth the twelve Apostles to Preach the Gospel.

He opens the Eyes of two Blind men.

He again exhorts his Disciples, & sends them forth to Preach.

He saith to his Disciples, Wo unto them by whom Offences come; and he teacheth them, that if thy Brother sin against thee, he is to be forgiven.

*Lazarus* of *Bethany* was sick, his Sisters therefore sends to Jesus to tell him of his sickness, as soon as he heard that he was sick, he carries to dayes in the place where he was, but afterwards he saith to his Disciples, let us go again into *Judea*, who say to him, the Jews of late sought to Stone thee, and goest thou thither again? Jesus answering, saith unto them, *Lazarus* sleepeth (speaking of his Death, not of his Sleep) let us go to him, saith *Thomas*, that we may dye with him; Jesus comes nigh unto *Bethany*, and finds that *Lazarus* had been buried four dayes in the Grave; *Martha* comes to meet him, they discourse concerning the Resurrection; *Mary* hearing of it comes quickly to him without the Town, where *Martha* met him, *who*

*The year  
of Christ.*

He raiseth up  
Lazarus.

who seeing her weep, Jesus wept, and comes to the Grave, bidding them remove the Stone, and giving thanks to his Father, calls *Lazarus* out of his Grave; whereupon many believed on him, and some going to the Pharisees telling what things Jesus had done, they called therefore a Council, where *Caiaphas* Prophesied concerning Jesus, and from that day consulted together, that they might put him to death, commanding, that if any knew where he was, they should give notice, that they might take him; and at another time the Pharisees said, *Behold, the whole world is gone after him.*

He weeps over  
Jerusalem.

And Jesus travelling towards *Jerusalem*, when he came nigh, seeing the City, he wept over it, foretelling the utter Destruction thereof; and being come to *Jerusalem*, having spoken of the desolation and ruin of it, as he sat on the Mount of *Olive*, over-against the Temple, his Disciples asked him, when these things shall be, and what shall be the signs of thy coming? to whom he answers at large, and warns them to Watch, and to be ready, for they know not the hour when the Lord will come, and teacheth the same thing by the Parable of the ten Virgins, as also by the Parable of the Talents delivered to the Servants to Trade withal.

He warns his  
Disciples to  
watch.

And it came to pass, when Jesus had finished these sayings, he saith to his Disciples, *Ye know that after two dayes is the Passover, and the Son of Man shall be betrayed to be crucified.* Then they consulted together in the Palace of the High-Priest, that they might kill Jesus, but they said, not on the Feast-day, least there be an uproar among the People; then entered Satan into *Judas*, who offers himself, and Covenants to betray him.

*Judas* Cove-  
nants to be-  
tray him.

In the first day of the Unleavened Bread, when the Passover was slain, and in the Evening he cometh with the twelve, and when they had sat down and eaten, Jesus said, *I have greatly desired to eat this Passover before I suffer;* and he further said, *One of you shall betray me;* and they began to be sorrowful, and to say unto him, one by one, Is it I? He answered, *It is he that dippeth his hand with me in the dish;* and to *Judas*, asking, Is it I? He saith, *Thou hast said.*

He telleth  
who should  
betray him.

When Jesus knew that his hour was come that he should depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the end; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, there being a strife among his Disciples who should be greatest, he riseth after Supper, and layes aside his Garments, and took a Towel, and girded himself; after that, he poured Water into a Bason, and began to wash the Disciples Feet; *Peter* saith, *Thou shalt never wash my Feet;* Jesus answered him, *If I wash thee not, thou hast no part with me;* *Peter* saith, *Not my Feet only, but also my Hands, and my Head:* After he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, *Know ye what I have done to you, you call me Master and Lord, and ye say well; for so I am; if then your Lord and Master have washed your Feet, you ought also to wash one anothers Feet; for I have given you an Example, that you should do as I have done,*

He washeth  
his Disciples  
Feet.



done to you; and speaking further to his Disciples, he was troubled in Spirit, and said, One of you shall betray me, they looked one upon another, doubting of whom he speak; one of the Disciples whom Jesus loved, lying on Jesus his Breast, said, Lord, who is it? Jesus said, He it is to whom I shall give a stop, after I have dipped it, and he gave it to Judas, and said to him, What thou doest do quickly. Now when Judas had received the stop, he went immediately out; when he was gone out, Jesus said, *Now is the Son of Man Glorified, and God is Glorified in him*; little Children, yet a little while I am with you, ye shall seek me, and as I said to the Jews, Whither I go you cannot come, so now I say unto you, a New Commandment I give unto you, *That you love one another; as I have loved you, by this shall all men know that ye are my Disciples, if you have love one to another*: Peter said, Lord, whither goest thou? Jesus answered, *Whither I go thou canst not follow me now, but thou shalt follow me afterwards*; Peter said, Why cannot I follow thee now? I will lay down my Life for thy sake; Jesus answered, *The Cock shall not crow till thou hast denied me thrice.*

He exhorts them to love one another.

Against their sorrow conceived by them for his death he comforts them, saying, Let not your hearts be troubled; and that in his Fathers House were many Mansions; and that the Comforter, the holy Ghost should come, and be their Teacher; and he exhorts them to to abide patiently the hatred of the World, which hated him, and that they should not be offended though Persecutions attended them.

He comforts them.

Again, entering into a Garden with his Disciples, unto whom he said, Pray ye that ye enter not into Temptation; sit here till I go and pray yonder, and he took Peter, and the two Sons of Zebedee, with him, and said unto them, Tarry here and watch; and being withdrawn from them about a Stones cast, he kneeled down and prayed, saying, *Father, if thou be willing remove this Cup from me, nevertheless not my will, but thine be done*; and there appeared an Angel from Heaven strengthening him, then he returns and finds his Disciples sleeping, he reprehends and admonisheth them, and being in an Agony he prayed more earnestly, and his sweat was as it were great drops of blood; and while he was yet speaking to his Disciples, Judas came and betrayed him to the chief Priests, and they took him; and he said unto them, *This is your hour and Power of Darkness*; and the Disciples left him, and fled; and they bound Jesus, and brought him first to Annas, who sent him to Caiphas the High-Priest, where were all the chief Priests, Elders and Scribes of the People gathered together; then Caiphas asked him concerning his Disciples, and his Doctrine; Jesus answered him, I spake openly to the World, ask them that heard me; therefore one of the Officers struck him with a Staff, to whom he answered, If I have well spoken, why smitest thou me? Then all the Council sought false Witness against him, and found none; at last two Witnesses came, but their Testimony agreed not; Caiphas then said, answerest thou not to what they witness against thee, but Jesus held his peace; then he adjured him that

He again exhorts them to pray against entering into Temptation.

Christ was in an Agony.

Judas betray'd him.

*The year  
of Christ*

Their cruelty  
to him.

he should tell, whether he were the Christ, and he answered, I am; wherefore they judged him guilty of death, for this Blasphemy (as they accounted it.) Then they Mocked him, and Spit on him, and cruelly beat him with Buffets, and Staves, and covering his Face, they said, Prophecie who smote thee; and many other things they reproachfully spoke against him.

The chief  
Priests accuse  
him falsely.

And they led him bound unto Pontius Pilate the Governour, from Caiphus, to the Hall of Judgment, and they began to accuse him saying, We found this Man perverting the Nation, and forbidding to give Tribute to Caesar, saying, that himself is Christ, a King, and when he was accused of the chief Priest and Elders, he answered nothing; then said Pilate unto him, Hearest thou not how many things they Witness against thee, but he answered him not a word, so that Pilate marvelled; then said Pilate, take ye him & judge him according to your Law, but they urged, it is not lawful for us to put any man to death;

He is called be-  
fore Pilate a-  
gain.

Pilate then entered into the Judgment-Hall again, and called Jesus, and said unto him, *Art thou the King of the Jews*, Jesus answered, *Sayest thou this of thy self, or did others tell it thee of me?* Pilate answered, *Am I a Jew?* thine own Nation, and the chief Priests have delivered thee unto me, what hast thou done? Jesus answered, *My Kingdom is not of this world*; Pilate therefore said unto him, *Art thou a King then?* Jesus answered, *For this cause came I into the world, that I might bear Witness unto the Truth*; Pilate said unto him, *What is Truth?* And when he had said this, he went out again unto the Jews

His answer to  
Pilate.

Pilate finds no  
fault in him.

and said unto them, I find in him no fault at all; and they were the more fierce, saying, He stirreth up the People, teaching throughout all Galilee to this place; Pilate therefore hearing of Galilee, asked, if he were a Galilean? and when he knew, that he belonged to Herod's Juridictions, he sent him to Herod, who was at Jerusalem in those dayes, and when he saw Jesus, he was exceeding glad, but being deceived in his hopes of seeing a Miracle, and not vouchsafed any answer either to him or the chief Priests and Scribes, vehemently accusing him; after Herod had set Jesus at nought and mocked him,

Being in He-  
rod's Jurisdic-  
tion, he is sent  
by Pilate to  
him.

Herod sends  
him back.

*Sends him back to Pilate arrayed in a gorgeous Robe*; and both the Governours were made Friends that same day; and Pilate when he had called the chief Priests, and the Rulers, and the People, said unto them, Neither I nor Herod find any fault in him, nor any thing worthy of Death, I will therefore Chastize him and release him, for the Governor was of necessity every Feast (as the custom was) to deliver to the People one Prisoner whom they would, and the Multitude crying out aloud, began to desire that he would do unto them as he had ever done; Pilate therefore calling them, said unto them, Ye have a custom, that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Which will ye, either this man or Barrabas? For he knew that the chief Priests had delivered him for envy, but they stirred up the People that he should rather deliver Barrabas unto them: Now he was a notable Thief, who lay bound with them that made Insurrection, and for

Pilate would  
have released  
him.

The Jews still  
prosecute their  
envy against  
him.

Insurrection

Insurrection and Murder in the City was Cast into Prison, *and when The year*  
*Pilate was sate down in the Judgment Seat, his wife sent unto him, saying, of Christ.*  
*Have nothing to do with the just man; for I have suffered many things in*  
*my Dream by reason of him this day;* Pilate therefore spake unto them  
again, being willing to release Jesus; which of the twain will you  
that I release unto you? but they all cryed out, saying, not him, but  
*Barrabas;* Pilate, therefore answering, said unto them, what will  
you that I shall do unto him that ye call King of the *Jews*, and they  
all cryed out again, *Crucifie him;* Pilate said, but what evil hath he  
done, I find no Cause of death in him? I will therefore Chastize him  
and let him go, but they cryed more earnestly, *Crucifie him,* and were  
very instant with loud Voices, desiring the same; then Pilate took Je-  
sus and Scourged him, and the Soldiers plated a Crown of Thornes,  
and put it on his Head, and cloathed him with Purple, saying, *Hail*  
*King of the Jews;* and beat him with staves, Pilate therefore went  
forth again, and said unto them; *behold, I bring him forth unto you,*  
that you may know I find no fault in him; then Jesus came forth,  
wearing the Crown of Thornes, and the Robe, and Pilate said unto  
them, behold the man. When the Chief Priests and Officers saw  
him, they cryed out, saying, *Crucifie him, Crucifie him;* Pilate said,  
take ye him and Crucifie him, for I find no fault in him; the *Jews*  
said he ought to dye, because he made himself the Son of God; when  
Pilate therefore heard that saying, he was the more affraid, and went  
again into the Judgment Hall, and said to Jesus, Whence art thou, but  
Jesus gave him no answer; then said Pilate speakest thou not unto  
me, knowest thou not that I have Power to Crucifie thee? Jesus an-  
swered, thou couldest have no power unless it were given thee from  
above, and from thence forth Pilate sought to release him, but the  
*Jews* cryed out, then thou art not *Cesars* Friend; when Pilate heard  
this, he brought forth Jesus, and sate in the Judgment Seat, in the  
Place, called the *Pavement*, and it was the Preparation of the Passover,  
and about the sixth hour; then said he unto the *Jews*, behold your  
King, but they cryed out, *Away with him, Away with him, Crucifie*  
*him,* Pilate said unto them, shall I Crucifie your King? Then answered  
the Chief Priests, we have no King but *Cesar;* when Pilate therefore  
saw that he prevailed nothing, but that rather a Tumult was made,  
he took water, and washed his hands before the Multitude, saying, I  
am innocent of the Blood of this just Person, see you to it, and all the  
People answered and said, *his Blood be upon us and our Children;* then  
willing to content the Multitude, he released unto them *Barra-*  
*bas;* and when he had scourged Jesus, he delivered him over to their will,  
that he might be Crucified.

*Pilate sits a-  
gain.  
His Wife  
Warns him.*

*The Jews  
Crucify.*

*Pilate went a-  
gain into the  
Judgment  
Hall.*

*The chief  
Priests wicked-  
ness.*

*Pilate washeth  
his hands, and  
why.*

And the Soldiers of the Governour, when they had led Jesus in-  
to the Hall, called *Prætoriam*, they called together the whole Band, and  
when they had stripped him, they put upon him a scarlet Robe, and  
plated a Crown of thorns, and put it on his head, and a Reed in his  
right Hand, and bowing the Knee, mocked him, saying, hail King of  
the *Jews;* and when they had spit on him, they took that Reed, and  
smote him on the Head; and when they had mocked him they took off  
the

*The Jews mock-  
ed Christ.*



The year  
of Christ.

the Purple from him, and put his own Clothes on him, and led him out to Crucifie him.

Judas his wicked end.

Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought the thirty Pieces of Silver to the Chief Priests, confessing his Sin unto them, and casting the Silver Pieces into the Temple, went and hanged himself; and they bought with them the *Potters-field*, that the Prophecie might be fulfilled.

And Jesus came forth carrying his Cross, but as they were leading him, they found one *Simon of Cyreen*, who came out of the Country, whom they took and compelled to carry the Cross after Jesus; and there were two Thieves that were led with him, that they might be Crucified, and there followed a great Multitude of People, and of Women that Lamented him, to whom he turned and foretold the Lamentable destruction of *Jerusalem*; and when they were come into the Place called *Calvary*, but in the Hebrew *Golgotha*, they gave unto him wine mingled with Mirrhe, and Vineger mingled with Gall, and when he had tasted it, he would not drink it, and they Crucified him there, (and it was the third hour) and the two Thieves with him, one on the right hand, and the other on the left; and Jesus said, *Father forgive them, for they know not what they do*; and *Pilate* wrote a Superscription in *Hebrew Greek, and Latine*, and put it on the Cross, which at the request of the high Priest, *Pilate* would not alter; and after they Crucified him, they parted his Garments into four parts to every Souldier that was employed in the Execution a part, casting lots, and likewise upon his Seamless Coar, whose it should be, that the Scripture might be fulfilled, and they sitting down, watched him there; and the People stood beholding him, but they that passed by reviled him, wagging their heads, and saying, Oh, thou that destroyest the Temple, and buildest it in three dayes, save thy self, if thou be the Son of God come down from the Cross; likewise also the chief Priest and Rulers, with the People mocking and scoffing, with the Scribes and Elders, said among themselves, he saved others, himself he cannot save; if he be the King of *Israel*, if that Christ, the chosen of God, let him come down from the Cross, and we will believe him; he trusted in God, let him deliver him; for he said, I am the Son of God: The Souldiers also mocked him, and coming unto him offered him Vineger, saying, if thou be the King of the *Jews* save thy self; one of the Thieves also which were crucified with him, continued rayling against him, the other being converted, rebuked him that rayled, and said unto Jesus, Lord remember me when thou comest into thy Kingdom; to whom Christ answered, *To day shalt thou be with me in Paradise*; and there stood by his Cross the Mother of Jesus, and his Mothers Sister *Mary*, the Wife of *Cleopas*, and *Mary Magdalene*; when therefore Jesus saw his Mother, and the Disciple whom he loved, standing; he said unto his Mother, behold thy Son, and to the Disciple, behold thy Mother: And when the sixth hour was come there was darkness over all the Land or Country until the ninth hour, and about the ninth hour Jesus cryed with aloud Voice

Eli,

The chief  
Priests mock  
Christ.

The Soldiers  
also mock him.

*Eli, Eli, or Eloi, Eloi lamma Sabachthani*; and some that stood by *The year* said, that he called *Elias*; after this when Jesus knew that all things *of Christ.* were accomplished, that the Scripture might be fulfilled, said, *I thirst*, now there was set there a Vessel full of Vineger, and they filled a Spung with Vineger, and put it upon Isop or a Reed, and put it to his Mouth, saying, also with rest, let it be, let us see if *Elias* will come to save him, and take him down: But Jesus when he had received the Vineger, said, *It is finished*; and again he cried with a loud voice, *Father into thy Hands I commend my Spirit*, and bowing his head he gave up the Ghost. And when the Centurion saw that he so cried out, and gave up the Ghost, he Glorified God, saying, truly this is a just man, truly this is the Son of God.

The Centurions Testimony concerning Christ.

And behold the vail of the Temple was rent in twain from the top to the bottom, and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of the Saints which slept arose, and came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many, and the Centurion, and they that stood over against, and those that watched Jesus, when they saw the Earth-quake, and the things that were done, feared greatly, saying, *Truly, this was the Son of God*; and all the people that came together to that sight, beholding the things that were done, smote their Breasts and returned, and his Acquaintance, and the Women which followed him from *Galilee* stood afar off, beholding these things, among whom were *Mary Magdalene*, and *Mary the Mother of James the less*, and Mother of *Joses* and *Salome*, who also when he was in *Galilee* followed him, and Ministred unto him, there were also many other Women that came up to *Jerusalem* with him.

The *Jews* therefore, that the Bodies should not remain on the Cross on the Sabbath, because it was the preparation (for that Sabbath was an High-day) besought *Pilate*, that their Legs might be broken, and that they might be taken away; the Souldiers therefore came and brake the Legs of the two Thieves, but not of Jesus, because he was already dead, but one of the Souldiers with a Spear pierced his side, and there came out strait-way Blood and Water; and these things were suffered to be done that the Scripture might be fulfilled.

And when Evening was now come, because it was the Preparation, that is, the day before the Sabbath, cometh *Joseph of Arimathea*, a Rich man, and an honourable Councillor, who also looked for the Kingdom of God, a good man, and a just, and had not consented to the Council and deed of them, being a Disciple, but secretly, for fear of the *Jews*, *Joseph* begged the Body of Jesus, *Pilate* marvelled if he were already dead, and called a Centurion, asked him, and when he knew it, he gave the Body to *Joseph*; there cometh also *Nichodemus* (which at the first came to Jesus by night) and brought a mixture of Myrre and Aloes, about an hundred pound weight; they took therefore the Body of Jesus, and wound it in a Linnen Cloath, with the Spices, as the manner of the *Jews* is to bury; and *Joseph*, when

*The year  
of Christ.*  
Joseph buried  
Jesus his Body.

The Sepulchre  
is watched by  
Pilate Com-  
mand.

when he had wrapped him in a clean Linnen Cloth, laid it in his own Sepulchre, which he had hewn out of a Rock, wherein never man was laid, and which was in a Garden in a place where Jesus was Crucified; and Joseph rolled a great Stone to the door of the Sepulchre, and Mary Magdalene and Mary the Mother of Jesus, which came with him from Galilee, beheld where they had laid him, and sat over against the Sepulchre, and they returned, and prepared Spices and Oynments, and rested the Sabbath day, according to the commandments, the next day the Pharisees besought Pilate that he would command the Sepulchre to be made sure until the third day, shewing him a reason, which when he had yielded unto, they went and made the Sepulchre sure, sealing the Stone and setting a Watch.

*In the end of the Sabbath, or when the Sabbath was now past, when it dawned towards the first day of the week, in the Morning very early, while it was yet dark came Mary Magdalene, and Mary the Mother of James and Salome, bringing Spices, which they had bought, that they might see the Sepulchre, and anoint Jesus; and they said among themselves, who shall roll away the Stone from the door for us; and when the Sun was risen, coming to the Sepulchre, they saw the Stone was rolled away; for behold there was a great Earth quake, for the Angel of the Lord came down from Heaven, and rolled away the Stone, and sat upon it, and they went in and found not the Body of the Lord Jesus, and it came to pass as they were much perplexed thereat, that behold two men came to them in shining Raiment, their Countenances was as Lightening, and their Garments white as Snow, (Matthew and Mark speak but of one Angel) and the Keepers for fear did shake, and became as dead men, and when the Women were afraid, and bowed their faces to the Earth, the Angel said unto them, fear not ye, I know ye seek Jesus which was Crucified; why seek ye the living among the dead? he is not here, he is risen, as he said; come and see the place where the Lord was laid, and remember what he said while he was yet in Galilee with you, saying, the Son of man, must be delivered into the hands of sinfull men; and be Crucified, and the third day rise again, but go ye quickly, and tell his Disciples, and Peter, that he is risen again from the dead, and behold he goeth before you into Galilee, there shall ye see him; behold I have told you; then the Women remembered the Words of Jesus, and they departed quickly out of the Sepulchre with fear, and wonder, and great joy, and ran that they might tell his Disciples, but they said nothing to any man (as they went) for they were afraid, and when the Women told these things to the Eleven, and to all the rest, their words seemed unto them as idle Tales, but Mary Magdalene telling Peter, and the other Disciple whom Jesus loved, they have taken away the Lord, and we know not where they have laid him; Peter therefore, and that other Disciple went out and came to the Sepulchre, but that other Disciple out-ran Peter, and came first to the Sepulchre, and when he stooped down he saw the Linnen Cloathes lying, but went not in; then came Peter following him, and went into the Sepulchre, and seeth the Linnen Cloathes lie, and the Napkin that*



that was about his head, not lying with the Linnen Cloaths, but wrapped together in a place by it self; then went in that other Disciple, and saw, and believed; and Peter went unto his own home wondering at what was done, for as yet they knew not the Scriptures that he must rise again from the dead, and the Disciples went unto their own home: But *Mary Magdalene* stood without at the Sepulchre weeping, and whilest she yet wept, she stooped down into the Sepulchre, and seeth two Angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain, who said unto her, *Woman why weepest thou?* she said unto them, *They have taken away my Lord, and I know not where they have laid him;* and when she had said thus, she turned her self back, and saw Jesus standing, but knew not that it was him; and Jesus said unto her, *Why weepest thou? Whom seekest thou?* she supposing him to be the Gardener, answered and said, *If thou hast borne him hence, tell me where thou hast laid him, and I will take him away,* Jesus saith unto her, *Touch me not, for I am not yet ascended to my Father, but go and tell my Brethren, and say unto them, I ascend unto my Father and your Father, unto my God and your God;* and she came and told his Disciples, and those that had been with him, as they were weeping and mourning, that she had seen the Lord, and that he had said these things unto her; but they, when they heard that he was alive, and had been seen of her, believed not: And as the Women went from the Sepulchre, that they might tell his Disciples, behold Jesus meets them, and spake unto them, saying, *Be not afraid, go ye and tell my Brethren, that I go into Galilee, there shall they see me.*

*The year of Christ*

Jesus first appeared to *Mary Magdalene*.

She goes and tells the Disciples of it. The Disciples believed her not.

Now when they were going, behold some of the Watch came into the City, and shewed unto the High-Priests all things that were done; and when they were assembled with the Elders, they took Counsel that they should give large Money to the Souldiers, that they should say, that his Disciples came by night, and stole him away whilest they slept; and if this comes to the Governors Ears, we (say they) will perswade him, and secure you; so they took their Money, and did as they were taught; and this saying is commonly reported among the Jews to this day.

And behold two of them went into the Country that same day to a Village sixty Furlongs from Jerusalem, called *Emmaus*, and as they journeyed Jesus went along with them, and they telling what things were done in those dayes concerning Jesus of Nazareth, how he was Crucified, and that he rose again; Jesus shews them out of the Scriptures, that it behoved Christ to suffer, and to enter into his Glory. And in the Village when he had taken Bread, and given thanks and brake it, and given it unto them, he was known unto them, their Eyes being opened; although he appeared in another Form, but he vanished out of their sight; and they rose up that same hour, and returned to Jerusalem to the Eleven, and those that were with them, who told them, *The Lord is risen indeed, and hath appeared unto Simon;* then they told them what things were done in the way, and how he was known

Christ appeared to two of the Disciples as they were going to *Emmaus*.

The year  
of Christ.

He appears a-  
gain to his Dis-  
ciples.

He reproveth  
their unbelief.

He opens their  
understandings.

He sendeth them  
forth.

of them in breaking of Bread ; but neither believed they them. *But whilest they yet spake, whilest it was Evening, in the first day of the week, the Door being shut, where the Disciples were gathered together, for fear of the Jews, cometh Jesus himself, and stood in the midst of them, and saith unto them, Peace be unto you ; but they were terrified, and affrighted, supposing they had seen a Spirit ; but he upbrealed them with their unbelief and hardness of heart, because they believed not them that had seen him since he was risen, and he said unto them, Why are ye troubled? See my Hands and my Feet, a Spirit hath not Flesh and Bones, and he shewed them his Hands, and his Feet, and his Side ; and when they believed not for joy and wondered, he said unto them, Have ye here any meat? and he eat a piece of boiled Fish, and an Hony-Comb, and the Disciples rejoyced that they had seen the Lord ; and he said unto them, These are the words that I spake unto you, that all things must be fulfilled that was written in the Law of Moses, and in the Prophets, and in the Psalms of me ; then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his Name among all Nations, and ye are witnesses of these things, and behold I send the Promise of my Father among you, but tarry ye at Jerusalem till ye be endued with Power from on High. He saith unto them again, Peace be unto you, as my Father sent me, so send I you ; go ye into the World and preach the Gospel to every Creature ; he that believeth, and is Baptized shall be saved ; but he that believeth not shall be damned, and these signs shall follow them that believe ; in my Name they shall cast out Devils, and they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing it shall not hurt them ; they shall lay their hands on the sick, and they shall recover : And when he had said these things, he breathed on them, and said unto them, Receive the holy Ghost, whose Sins ye remit, they are remitted unto them, and whose Sins ye retain they are retained, (and thus Jesus appeared five times in the very first day of his Resurrection) but Thomas, who is called Dydimus one of the twelve was not with them when Jesus came, and the rest of the Disciples telling him, we have seen the Lord, he very confidently professed he would not believe it, about eight dayes after, Thomas being then together with the rest, Jesus comes, the doors being shut, and stands in the midst, and saith unto them, Peace be unto you, and abundantly satisfies Thomas his unbelief.*

Then the Eleven Disciples went into Galilee unto the Mountain that he had appointed them ; and when they saw him they worshipped him, but some doubted ; and when Jesus came unto them, he said ; All Power is given unto me, both in Heaven and in Earth, go therefore and teach all Nations, Baptizing them, &c. and I am with you to the end of the World ; After that, Jesus was seen of above five hundred Brethren at once, after that by James, 1 Cor. 15. 6, 7.

Afterwards Jesus shewed himself to his Disciples again at the Sea at Tiberias, or at the least to seven of them, as they were Fishing, after they had

had fished all night, and caught nothing, in the morning Jesus unknown to them, stands upon the Shore, and bids them cast their Net on the right side of the Ship, where they took a great Number of Fish. *Tear since Christ.*

Last of all he appeared to his Disciples in *Jerusalem*, and led them out as far as *Bethany*, and he lift up his Hands, and blessed them, and it came to pass, as he blessed them, he was parted from them, and carried up into Heaven.

Hitherto reacheth the History of the four Evangelists declaring the Sufferings of Christ; and now I shall give the Reader a short account what *Josephus* the Jewish Historian in his eighteenth Book of Antiquity writeth of *John* the Baptist and Christ; concerning the Baptist *Cap. 7.* he saith thus, *Herod* the Tetrarch killed *John*, Sur-named the Baptist, a most excellent man, who stirred up the *Jews* to the study of Virtues, especially of Piety and Justice, and also to the washing of Baptism, which he said then would be acceptable to God, if not abstaining from some one or two Sins, but having their minds first purged through righteousness, they also added cleanness of body: And whereas there was great resort unto him, the Common people being greedy of such Doctrine, *Herod* fearing least the great Authority of the man should raise some Rebellion, because they seemed as though they would decline nothing to which he advised them, thought it safer to take him out of the way, before there was any alteration in the State, then to repent too late, when the State was once imbroyled; wherefore he commanded him to be sent Prisoner to *Macharas*, and then to be put to death.

*Josephus his Testimony Concerning John.*

Concerning Christ he saith thus, *Chap. 45.* In the same time there was a wise man (named *Jesus*) if we may call him a man; he was a worker of miracles, and a Teacher of them that willingly receive the Truth, he had many both *Jews* and *Gentiles* that were his Followers, and was believed to be the Christ; and when *Pilate* had crucified him, through the envy of our Rulers, nevertheless those that loved him continued constant in their affections, for he appeared to them alive the third day; the Prophets in their Prophecies foretelling both these, and many other wonderful things concerning him, and the Christians (from him so called) continue to this very day.

*Josephus his Testimony concerning Christ.*

After the Apostles had seen Christ, and had worshipped him, after his Resurrection, they returned to *Jerusalem* with great joy, from the mount of *Olives*, which is from thence a Sabbath dayes journey, and in *Jerusalem* they abode in an upper Room, and continued with one accord in Prayer, with the Women, and *Mary* his Mother, and his Brethren; and they were filled with the holy Ghost, and began to speak with Tongues as the Spirit gave them utterance; and many received the Truth, and continued stedfastly in the Apostles Doctrine and Fellowship, and breaking bread from House to House, did eat their Meat with gladness and singleness of Heart, praising God, and having favour with all the people, and the Lord daily added to the Church such as should be saved, and the multitude of them that believed were of one heart, and one Soul, and there was none among them that lacked; for as many as had Possessions of Lands or Houses sold

*The holy Ghost fell upon the Apostles.*

*Them that believed were of one heart.*



*The year  
of Christ.*

them, and brought the prices, and laid them down at the Apostles feet, to be distributed to the use of the Poor, in which business *Barnabas*, that is, the Son of Consolation, shewed the first Example.

By the hands of the Apostles were many Miracles done among the People, and many believed, and were added to the Lord.

But the high Priests and Sadduces that were with him, moved with Envy cast the Apostles into Prison, from whence the night following being freed by an Angel, were commanded to Teach the people boldly, and without fear, from whence being brought to the Council by the advice of *Gamaliel* a Pharisee, a Doctor of Law, in much esteem among the People, were delivered from death (after they had been scourged) and let go; and they went from the Council rejoicing that they were counted worthy to suffer for the Name of Jesus, and they taught daily in the Temple, and the Word of the Lord increased, and the number of the Disciples multiplied.

*Stephen* did many wonders and Miracles among the People, and stoutly defended the Cause of Christ against the *Jews* of the Synagogue of the *Libertines*, *Cyrenians*, and *Alexandrians*, and of them of *Cilicia*, and of *Asia*, disputing with them; but when they could not resist the wisdom and spirit by which he spake, they turn to false accusing him, and caught him, and brought him before the Council, and set up false Witnesses, who should avouch, that they heard him speak Blasphemous words against the Temple and the Law.

*Stephen* before *Annas* the High Priest and Council shews, that the true worship of God was observed by *Abraham* and his Posterity, before the Temple was built by *Solomon*; yea, before *Moses* was born, and that *Moses* gives Testimony of Christ, and that the outward Ceremonies that were given to their Fathers were to endure but for a time: Then he sharply reprehends the *Jews*, because they alwayes resisted the holy Ghost, and had wickedly put Christ to death, whom the Prophets had foretold should come into the World; now concerning the death of *Stephen*, see it at large in the Testimony of the Martyrs.

After the death of *Stephen* there arose a great Persecution against the whole Church that was at *Jerusalem*, in which *Saul* exceedingly raging, made havock of the Church, for having received Authority from the chief Priests, he not only, when the Saints were put to death, gave his voice against them, but also he himself, entering into every House, and taking from thence both men and Women, bound them, and put them in Prison, and some were compelled by denying Christ to Blaspheme.

This Persecution dispersed the Church into divers Countries, but with great advantage to the Church; for some that were dispersed into the Regions of *Judea* and *Samarina*, preached the Gospel where-soever they came; others went to *Damascus*, amongst whom was *Ananias*, a devout man according to the Law, and one who had a good report among all the *Jews* who dwelt there; others travelled as far as *Phenice*, *Cypris* and *Antioch*, Preaching the Word of God to those

*Stephens Testimony of Christ.*

Persecution arose.

It proves to the advantage of the Church.

those that were dispersed among the *Gentiles*; amongst them that went, to *Samaria* was *Philip*, who Preached Christ there; when the Apostles at *Jerusalem* had heard that *Samaria* had received the Word of the Lord, they sent unto them *Peter* and *John*, upon whose praying for them, and laying their hands on them, they received the holy Ghost, which *Simon Magus* (who had a long time, bewitched the People of *Samaria* with his Sorceries, that giving heed to him, from the least to the greatest, they said, he was the great Power of God) seeing the great signs and wonders that were done by the Apostles offered them Money, that he also might receive the Gift of conferring the holy Ghost, whose mad impiety *Peter* sharply rebuking, warns him to repent of this his Wickedness, and to ask pardon of God; who desireth the Apostles that they would pray for him to the Lord: The Apostles having cleared themselves in these parts, they returned to *Jerusalem* Preaching the Gospel in the Villages of *Samaria* as they went.

*The year of Christ.*

*Simon Magus his wickedness.*

*Peter reproves him.*

*Saul* yet breathing out threatnings and slaughter against the Disciples of the Lord, obtains of the High-Priest *Annas* and the Council, Letters to the Synagogues of *Damascus*, that if he found any that were *Christians*, he should bring them bound to *Jerusalem*, that they might be punished, and as he came nigh to *Damascus* at mid-night a Light from Heaven above the brightness of the Sun, shined round about him, and them that journeyed with him, and when they were fallen to the Earth, he heard a voice speaking to him in the Hebrew Tongue, *Saul, Saul, why Persecutest thou me, 'tis hard for thee to kick against the pricks?* and when he had said, *who art thou Lord?* it was answered him, *I am Jesus of Nazareth whom thou Persecutest; but rise, and stand upon thy feet, I have appeared unto thee for this purpose, to make thee a Minister and a Witness both of those things that thou hast seen, and those things in which I will appear unto thee, delivering thee from the People, and from the Gentiles unto whom now I send thee, that thou mayest open their Eyes and turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive remission of sins, and Inheritance among them that are Sanctified by Faith that is in me; and when as Saul, full of fear and trembling, asked further, Lord, what wilt thou have me to do? The Lord said unto him, Rise, go unto Damascus, and there it shall be told thee of all things that thou must do; but the men that journeyed with Saul were so amazed that they were speechless, seeing indeed a Light, and hearing the sound of words, but neither seeing Christ which spake, nor understanding any thing which he spake; Saul arose from the Earth, and being blinded with the Glory of the Light, being led by the hand, he comes to *Damascus*, and he was three dayes without sight, and did neither eat or drink: Now there was a certain Disciple, named *Ananias*, to whom the Lord spake in a Vision, *Arise and go into the Street that is called Streight, and inquire in the House of Judas, for Saul of Tarsus, for behold he prayeth; (and Saul then saw in a Vision Ananias entering, and laying his hand on him that he might receive his sight) but Ananias**

*Saul breathes out threatnings against the Christians.*

*The Lord appears to him.*

*The Lord sends him to Damascus.*

*His sight was taken away.*

*Ananias is sent by a Vision to him.*

answered,

*Yea since answered, Lord I have heard by many how much evil he hath done unto thy Saints at Jerusalem; yea, in this place he hath Authority from the chief Priests to bind all that call upon thy Name; and the Lord said unto him, Go thy way, for he is a chosen Vessel unto me, to carry my Name before the Gentiles, and Kings, and the Children of Israel; for I will shew unto him how great things he must suffer for my Name.*

He layes his hand on him.

His sight is restored.

And Ananias went and entered into the House, and laying his hands on him, said, Brother Saul, the Lord Jesus, who appeared unto thee in the way as thou camest, hath sent me that thou mayest receive thy sight, and be filled with the holy Ghost; and straight-way their fell from his Eyes as it were scales, and he received his sight forth-with. And Ananias said, The God of our Fathers hath chosen thee that thou shouldest know his will, and see that Just One, and shouldest hear the Voice from his Mouth, for thou shalt be a witness before all men, of those things that thou hast heard and seen; and now, why tarriest thou? Arise and be Baptized, and washed from thy Sins, calling on the Name of the Lord; and Saul arose and was Baptized; and when he had received meat he was strengthened.

But what was revealed to Saul at Damascus that he should do, Luke shews not in the Acts, but out of those things which in the Epistle to the Galatians, he saith happened unto him immediately after his Conversion, it appears that among other things, it was commanded him, that he should not confer with flesh and blood, nor return to Jerusalem to them that were Apostles before him, but that he should go for some time into Arabia, or places neer Damascus, where he should Receive the Knowledge of the Gospel, not being taught of men, but by the Revelation of Jesus Christ.

Saul then returns to Damascus, and carries with the Disciples there a few dayes, and straight-way in the Synagogue he Preacheth that Christ is the Son of God, and they were all amazed who heard these things, and said, Is not this he that destroyed at Jerusalem those that called on this Name, and came hitber for that intent that he might bring them bound unto the chief Priest; and Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, teaching that Jesus is the Christ; for to the Jews that dwelt at Damascus was the Gospel first preached by him.

Tiberius being certified by Pilate out of Palestine concerning the Affairs of Christ, he proposeth to the Senate that Christ might be reckoned among the Gods, which the Senate opposing, he remaining in his Opinion, threatens that it should be dangerous for any to accuse a Christian, as Tertullian relates, [in Apologetic. (Chap. 5, and 21.) and others that follow him, as Eusebius in Chronic. and Hektor. Eccles. lib. 2. 2.] and our Gildas in an Epistle of the destruction of Brittain, which being granted; we may lawfully say, that the first Persecution, after the Murther of Stephen, that arose in Judea, ceased partly by the Conversion of Saul, who greatly promoted it, and partly through the fear of Tiberius.

When Saul had preached the Gospel a long time at Damascus, the Jews took counsel to kill him, and watching the Gates of the City day



day and night that they might take him and kill him, but being let down by a rope by night in a Basket escaped from them.

*Year since Christ.*

The first three years after his conversion being finished *Saul* returned to *Jerusalem* to see *Peter*, and abode with him fifteen dayes, and he then assaying to joyn himself to the Disciples, they all were affraid of him, not believing him to be a Disciple; but *Barnabus* took him, and brought him to the Apostles, viz. *Peter*, and *James* the Brother of the Lord, he declared unto them, how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at *Damascus* in the Name of *Jesus*.

*Saul* also speaks boldly in the Name of *Jesus* at *Jerusalem*, but the *Jews* went about to kill him, *Saul* being in the Temple praying, was in a Trance, and saw the Lord speaking unto him, saying, *Make haste, and get thee quickly out of Jerusalem, for they will not receive thy Testimony of me; to whom he answered, Lord, they know that I imprisoned, and beat in every Synagogue those that believed on thee, and when the Blood of thy Martyr Stephen was shed, I also was standing by, and kept the Garments of them that killed him; and the Lord said unto him, Go, and I will send thee to the Gentiles.*

The Brethren at *Jerusalem* brought him to *Cesarea*, and sent him into his own Country of *Tarsus*, and he came into the Countries of *Syria*, and *Cilicia*, hitherto he was unknown by face to the Churches of *Judea*; but they heard only that he preacheth the Faith which once he destroyed, and they glorified God in him, and the Churches had rest through all *Judea*, and *Galilee*, and *Samaria*, and were edified, and walking in the fear of the Lord, and comfort of the holy Ghost, were multiplied.

38.

About this time King *Herod* troubled the Church, laying hands upon some, for contradicting the Institutions and Rites of the Country, of which he was a most religious observer, as *Josephus* Lib. 19. Cap. ult. relates.

44.

He slew *James* the Brother of *John* with the Sword, and seeing the death of *James* pleased the people he cast *Peter* into prison in the dayes of *Azincus*, delivering him to four Quaternions, that is, sixteen Souldiers to guard him, intending after the Passover to bring him out to the People, but there were Prayers made daily in the Church for him, and an Angel of the Lord delivered him miraculously in the night, and he went to the house of *Mary* the Mother of *John Marcus*, where many were Congregated, and at Prayer, and telling them that they might certifie *James* the Son of *Alphaeus*, and Brother of our Lord, and the rest, of the manner of his deliverance, he went into another Place,

*Peter imprisoned.*

He is wonderfully delivered.

*Herod* being frustrate of his hope, in his rage commands the Incontinent Keepers to be dragg'd to Execution, and he going down to *Cesarea* stayed there; he was prejudiced in his mind against the *Syrians* and *Sidonians*, whose Land being not sufficient to maintain them, (Especially in that year of scarcity) they were forced to seek for themselves sustentation from *Galilee*, and other places under *Herods* Jurisdiction; they came therefore Unanimously to him, by the mediation of

*Herods* rage against the Prison Keepers.

*Years since  
Christ.*

*Herod is smote  
and died.*

*Blasius* the Kings Chamberlain, whom they had made their Friend, desiring Peace of him; a day being appointed, *Herod* in his royal attire, and sitting before the Tribunal, made a Speech to them; the People with Acclamations shouting out, 'Tis the Voice of a God, and not a Man; but presently the Angel of the Lord smote him, because he did not give the Glory to God, and being eaten up of Worms, he gave up the Ghost.

The very same History *Josephus* Exemplifies, saying, he had now finished the third year of his reign [the fourth now beginning] when he came to *Cæsaria*, which was formerly called *Stratons-Tower*, where he solemnized some yearly Playes for *Cæsars* health, to which Festivty a great multitude of Noble Men and Youngsters came together, out of the Province; on the second day of this Celebrity he goes all attired with his Princely Robes richly and curiously wrought with Silver, which by the reflection of the rising Sun yeilding an Angelical or extraordinary lustre struck reverence into the Spectators; and presently some wicked Parasites with acclamations from a far off, saluted him God, desiring him to be propitious to them, for that hitherto they had only honored him as a man, but now they saw there was something more in him than humane: This Impious Adulation he neither refused nor repelled, he was suddenly struck to the very heart; afterwards his Belly began to torment him more and more grievously, wherefore turning to his Friends, he said, Behold, I who by your appellation am a God, am commanded out of this Life, my certain fate giving the Lye to your flattery; and I, who you saluted Immortal, am forced to death; but I must endure the pleasure of the Heavens: Having spoken these things, his pain grew worse and worse, and presently these things being divulged about the Country, the rumour went, that he was a dying, and in the end his pain lasted in great extremity, and without intermission for five dayes space, and he then ended his life, *Joseph. Lib. 19. Chap. ult.*

*Sauls name is  
changed to  
Paul.*

About this time *Saul* is alwayes found named by his new name *Paul*, *Paul* and *Barnabas* coming to *Antioch*, and entering into the Synagogues, almost the whole City came to hear the Word of God; but the *Jews* seeing the multitude, were filled with envy, and contradicted what *Paul* spoke, with whose Blasphemies *Paul* and *Barnabas* being grievously offended, they left the *Jews*, and preached only to the *Gentiles* who with joy embraced the Gospel, and the Word of God was divulged over that whole Nation; they stayed an *Antioch* a great while, and suffered those things which in his latter Epistle to the *Corinthians* he writes of, to wit, that as at *Philippy* afterwards, so twice elsewhere by the *Gentiles* he had been whipped with rods, and received five times four hundred stripes from the *Jews*.

51.

Certain Professors of the Name of Christ of the Sect of the *Pharisees* came down from *Judea* to *Antioch*, and said, that the *Christians* of the *Gentiles* ought to be Circumcised, and keep the law of *Moses*, if they would be saved, disturbing the Souls of many of the Brethren in *Syria* and *Cilicia* with their perverse Doctrine, against whom *Paul* and *Barnabas* risily oppose themselves, *Paul* calls them Brethren brought in unawards, *Philastrius de Heres. Cap. 87.* and *Epiphanius Heres. 28.*

say,

say, that *Cerinthus* that arch Heretick was the first Broacher of this Years since  
Opinion. *Christ.*

*Paul* fourteen years after his going to *Jerusalem*, undertaken three years after his Conversation, goes again to *Jerusalem* with *Barnabas*, *Paul goes to Jerusalem.* being both sent from the Church at *Antioch* with some others, that they might ask the Judgment of the Apostles and Elders at *Jerusalem* (whose names those Disturbers had abused to bolster out their Opinion) concerning the Controversie newly risen, but *Paul* would not compel *Titus* to be Circumcised least he should seem to give place to the false Brethren for a moment.

*Peter* and *Paul* had foretold at *Rome*, that it should come to pass, that after a little time God would send a King that should overcome the *Jews*, and that should lay their City equal with the Ground, and should Beseige them, being pined with hunger and thirst, and then it should come to pass, that they should eat each other, and consume one the other, and at last that they should come into their Enemies hands, and should see their Wives most grievously Tormented in their sight, and their Virgins to be Violated and Prostituted, their Sons to be torn asunder, and their little Ones to be dashed in pieces; and to be short, all things to be wasted by Fire and Sword, and themselves forever banished out of their own Land; and all this because they exalted themselves against the Son of God; *Lactan. lib. 4. Chap. 21.*

67.

On the 29th day of the Moneth call'd *June*, (which last day of that Moneth falls to be within the reign of *Nero*.) *Paul* was beheaded at *Rome*, as the Records both of the Eastern and Western Churches confirm; whereupon *Chrysostom* undoubtedly affirms, that the day of his death was more certainly known then that of *Alexander* himself [in 2 *Cor. Homil. 26.*] *Dionysius* the Bishop of the *Corinthians* affirms in an Epistle to the *Romans*, that *Peter* also suffered Martyrdom at the same time with him [in *Eusebius lib. 2. Histor. Ecclesiast. Chap. 24.*] whom also *Origen* relates in the third Tome of his Commentaries upon *Genesis*, that at *Rome* he was Crucified with his head downwards (as he had desired, [Ibid. lib. 3. Hist. Chap. 1.]

Four Years before the Jewish War (that was managed by *Vespasian*) when the City of *Jerusalem* enjoyed both Peace and Plenty one *Jesuc*, the Son of *Ananus*, a Country-man, and one of the common People, coming to the Feast of Tabernacles, began suddainly to cry out, *A Voice from the East, a Voice from the west, a Voice from the four Winds, a Voice against Jerusalem and the Temple, a Voice against New Married Men and Women, a Voice against all this People;* and crying thus night and day through all the Streets of the City, some of the Nobility disdaining any token of adversity, took the Fellow and scourged him with many stripes; but he spake nothing secretly for himself, nor unto them that scourged him, but continued still in the same Cry; but the Magistrates thinking it rather to be some Motion in him from God, brought him to the *Roman* Captain, where being beaten till his Bones appeared, he made no intreaty, but with a weeping Voice, at every stroke he said, *Wo, Wo, to Jerusalem:*

A prophecy  
against the  
Jews.

*Albinus*



*Year since Christ.* *Albinus* then asked them, who he was, and where he was born, and why he still cryed after this manner? but he answered nothing; yet he ceased not to bewaile the City, till *Albinus* thinking he was mad suffered him to depart; he crying thus most on the Feast dayes, and that for seven years space (or rather six as it is in *Phot. Biblioth. Cod. 47.*) and five Moneths, and yet was neither hoarse nor weary; at last he was killed by a stone shot out of an Engine in the time of the seige [*Joseph. lib. 7. bel. Chap. 12.*]

And according to these, and many other Prophecies concerning the destruction that was to come upon the *Jews* for the hardness of their hearts, it accordingly came to pass; for *Cornelius* and *Suetonius* relate, that there were six hundred thousand of the *Jews* killed in this war between *Vespasian* the Emperor and the *Jews*, but *Josephus*, a *Jew*, and a Commander in that war writes, that ten hundred thousand perished by Sword and Famine; and of the rest of the *Jews* that were dispersed all the World over, and put to death divers wayes, the number is said to be ninety thousands [*so Orolius lib. 7. Chap. 9.*] but I find not the number of six hundred thousand of them that were killed in *Suetonius*; in *Josephus* [*lib. 6. belli. Chap. 17.*] the number of Captives is ninety seven thousand, but the other number, eleven hundred thousand, is only the number that perished in the six months seige in *Jerusalem*; and thus did the Lord afflict with Wars and Destruction these Apostatized and stiff-necked people the *Jews*, until they were a scattered and dispersed people, as at this day they are throughout the World.

## Part II.

Sheweth, the corrupt Fruits of the false Church, and Seed of the Serpent in the time of Apostacy, Darknes, Contention and Persecution, got up amongst them called *Christians*.

**A**lthough the Sufferings of the *Christians* were very great after the death of the Apostles, for some time, and it cannot be denyed but there was a sincerity in some of the *Christian Churches*; yet as *John* testified in his day, he saw the true Church flee into the Wilderness, and the Apostle foretold, that there would be a departing from the Faith, and *Paul* saw the Apostacy coming in, in his day, and said, perillous Times should come, and that men should be lovers of themselves, Covetous, &c, and reprobate concerning the Truth. So it was not long after the Apostles time before these Prophecies were fulfilled; for if the Reader peruseth this following Discourse, he will find a great Decay, and Apostacy from that Life and Power that the Apostles were in, and the corrupt Fruits of many of these called *Christians* brought forth, manifested the great Degeneration that was come upon the Christian Church; for as *Eusebius* writes, when Persecution at any time ceased then began Heresie to spring apace among the Christians, until at last there was continual Discord and Contention, and they broke out into Sects and Opinions, and persecuted one another about their several Forms of Faith, and became so far degenerated from the Doctrine of Christ which taught to Love Enemies, that they became *haters of one another*, and manifested to the World, that they had lost the *blessed Love and unity* that was amongst the Apostles and Brethren of the Christian Church in the beginning; but before a perticular Account be given of that, its necessary that the Reader understand that the Estate of the Christians in the first Times after the Apostles, was their most suffering Times, when as yet the Christian Religion was accounted by the Heathen but an upstart thing, and therefore they persecuted them greatly, as may be seen at large in the Testimony of the Martyrs hereunto annexed.

2. Tim. 3.

The Apostles  
prophecie of  
the Apostacy.

Lib. 4. Chap 6.

But through the tenderness of *Adrian* the Emperour, the Christians had some intermission from their Sufferings, and they began to be in some request; for after *Adrians* death, *Antonius Pius* succeeding, he continued that peace with the Christians he found begun in *Adrians* last dayes, for which he had the name of *Pius*; yet by the peoples tumult, without the Emperours consent, some were martyred: To this Emperour, *Justin* made an Apology on the behalf of the Christians,

Cap. 13. *Ad-  
rians* tender-  
ness to the  
*Christians*.

*Years since* ans, divers other Supplications were also made unto him, on their behalf which Supplications produced an Ediſt from the Emperor remitting the Persecutions againſt the Chriſtians.

The Copy of the Ediſt is as followeth.

The Ediſt of  
*Aurelius*  
*Anſonius* on  
the behalf of  
the Chriſtians.

The Emperor *Cæſar Marcus Aurelius Antonius Auguſtus Amicus Pontifex Maximus*, fifteen times Trybune, thrice Conſul, unto the Commonalty of *Aſia* ſendeth greeting; I know the Gods are careful to diſcloſe hurtful perſons, for they puniſh ſuch as will not worſhip them more grievouſly then you do them you bring in trouble concerning that Opinion which they conceive of you, to be wicked and ungodly men, it is their deſire in Gods quarrel to dye rather then to live, ſo that they beſame Conquerors yeilding their lives unto the death, rather then to obey your Ediſts; it ſhall ſeem very neceſſary to admoniſh you of the Earth-quakes which have and do happen among us, that being therewith moved you may compare our Eſtate with theirs; They have, more confidence towards God then you have, you during the time of your ignorance diſpiſe other Gods, condemn the Religion of the Immortal God, baniſh the Chriſtians which worſhip him, and perſecute them unto death, in the behalf of theſe men many of the Provintials Preſidents have written heretofore unto our Father of famous memory, whom he answered in writing again, that they were no longer to be moleſted, unleſs they had practized Treason againſt the Roman Empire, and many have given notice unto us of the ſame matter, whom we answered as our Father did before, If any therefore hereafter be found thus buſied in other mens affairs, we command, that the Accuſed be abſolute and free, though he be found ſuch a one, I mean faulty, and that the Accuſer be grievouſly puniſhed.

The Ediſt proclaimed.

In the hearing of the great Aſſembly of *Aſia*, this Ediſt was Proclaimed at *Ephesus*: Thus far of *Antonius Pius*, who was ſo called for his gentle and good diſpoſition, of whom it is recorded, that this quiet Emperor in Life, of all other Emperors of thoſe times, dyed the moſt quieteſt death.

The Chriſtians ſuffer again.

But *Verus*, one of his Succeſſors, was a wicked and cruel man, under whom multitudes of Chriſtians ſuffered, as may be ſeen in my Teſtimony of the Martyrs, which may give the Reader a taſte of what they endured who were faithful to give a Teſtimony concerning their Faith.

195.  
They have reſpite again.

About this time the Chriſtians began to have a little reſpite and peace again from the Heathens Perſecution of them, and having a little, peace they now began to jangle about the Celebration of *Eaſter*, but though they differed in this Ceremony, they were not yet grown ſo bad as to be out of Charity one with another, but left it as an indiſſerent thing in the Church until the time of *Victor*.

Now this *Victor* was ſo violent ſet upon, upholding the Roman Determination of his former Predeceſſor as unneceſſary, that he would Excommunicate all the Biſhops and Churches of *Aſia*, unleſs they would



would be of his Opinion, had not *Ireneus* restrained him, who *Tears since* though he was of *Victors* Opinion concerning the Celebration of *Christ*. *Easter*, yet seeing *Policratus* Bishop of *Ephesus*, and divers other Bishops of *Asia*, of another Opinion, alleging for their Practice Scripture, and Example of other Fathers; therefore *Ireneus* still took off the Edg of sharp Contentions, and so the Controversy remained free till the time of the *Niceen* Council; and other Doctrines of *Christian Religion* were free till *Victors* time, which was about two hundred years after *Christ*. *Victor the first* *imposer.*

About this time was one *Phillipus* made President of *Alexandria*, who had a Daughter *Eugenia*, of rare Beauty, who to avoid Marriage with a Pagan, and Heathen Persecutor, fled from her Father, going in mans Apparel calling her self *Eugenius*, and for her parts was made head of a Society of *Christians*, where a lustful Matron being enamoured with her Beauty, supposing her to be a man, laboured to draw her unto Uncleanness with her, but *Eugenia* not consenting, this Matron accuseth *Eugenia* to have laboured to deflower her; whereupon the matter was brought before *Phillipus* the President, who according to Allegations, being about to condemn her to death; *Eugenia* seeing no other evidence would serve, discovered her self to *Phillipus* to be an Innocent Woman, and his Daughter, and so was restored and received of *Phillipus*, who not long after converted her Father to *Christianity*, who after died also a Martyr, and after his death *Eugenia* returning to *Rome* was also Martyred.

259.  
The good pattern of *Eugenia*.

*Maximinus* Persecuted the *Christians* sorely, though at times he would seem to be otherwise minded; the hand of God persued him, so that he was Afflicted with sore Distempers; whilst the hand of God was on him, he pondered with himself the rash Interpretizes he had practised against the Worshippers of God; wherefore returning unto himself he confessed his sins to God, and gave forth command, that with all speed they should cease from Persecuting the *Christians*.

307.  
*Euseb. lib. 4.*  
Cap. 14.

And now the *Christians* having a little Ease and Liberty, they began to grow in favour in the Emperors Courts, and to be employed in the Emperors Palaces, and to be eminent in the managment of Publick Affairs, whereby they degenerated from the Natural rule of Piety, and after that, one persued another with open contumely and hatred. Bishops against Bishops, and People against People, raised Seditions, which raised Persecution against them again, for the Shepherds (saith the Historian) practised Contention and Schism among themselves; but these Persecutions ended when *Constantine* came to be Emperor, who being a *Christian*, and a wise and mighty Prince, struck all these Cruelties and Death under foot, and gave Peace unto all, but as Peace and Rest came, still Divisions arose up amongst them, and when they had Power, they began to impose their Faiths and Forms of worship one upon another, as the Heathen did to them.

The *Christians* came in favour at Court.

No sooner were the Heathen Persecutions laid aside, but these that had joyntly withstood the force of Heathenish Persecution came now

They fell at Variance.

to

*Year since* to be at *Variance*, and at length to do the same things one to another as the Heathen had done unto them together.

*Christ.* And now being at rest, and differing among themselves in some things, they knew not how to bear one another, but being insensible of the hand that had wrought their deliverance, they began to impose one upon another, and to enforce their several Faiths with Torments and the Sword, which wrote sore Distraction and trouble among them, and shamed the *Christian* Religion.

Free liberty in  
Religion al-  
lowed by *Con-*  
*stantine.*

*Euf. lib. 20.*  
*Cap. 1. 5.*

The *Christians*  
are Persecuted  
again

In the dayes of *Constantine* free Liberty was given to all men to use what Religion they pleased, as by the particular Constitutions and Edicts may be seen at large: So that there was Liberty now of Complaints, and Synods called to resuit, at least take off the Opposition of the contrary; but when that the Emperors succeeded, which leaned to this or that Party, or Confession of Faith, or Opinion, then force of Arms, or carnal Extremities were exercised towards these who were of the contrary dispositions, Banishment, Torments, Death. And thus Religion became National, and was required by Laws of men, and imposed, such were the consequences of it; for a difference fell out between *Cicilianus* Bishop of *Carthage*, and the Bishops with him, the one siding against the other in *Africa*, which occasioned *Constantine* to summon a Synod of Bishops to meet at *Rome*, for the hearing and reconciling thereof, at which something being attempted, and the Judgment given, by the other Party not being acquiesced in, but after the rising of the Synod, the difference increasing instead of being ended amongst them, a second Synod he called at *Orleans* in *France* to the end it might be determined: As a Scourge and Rebuke unto which Dissentions, or the Differences that then arose among the *Christians*, *Lucinius* (who being Emperor, and together with *Constantine* had wrote, enjoying the Liberty of the *Christians*) comes forth and fell upon the *Christians* under his Dominion, who never did him evil, practising the same things upon them as those had done, whom for so doing he had cut off; first he Banished them from his Court, and such as would not Sacrifice, he spoiled of their Honour and Dignities, commanded no Charity to be given to them that were in Prison and in Fetters, no not by their Kindred, overthrowing the Meetings-Places of the *Christians* to the Ground; some of the Bishops, his Presidents, caused to be Tormented cutting their Bodies into small pieces as Butchers do their Meat, casting pieces into the Sea for food for Fishes; he revoked sundry good Laws, of the *Romans*, brought in barbarous and cruel Laws, Unjust and Unlawful, making away Noble and Honest Personages, whose Youthful and Tender Wives he delivered to his Servants to be shamefully abused; for these things *Constantine* made War against him, by which means the the Persecutions against the *Christians* again ceased, and they had rest.

They have rest  
and peace  
again.

Now the *Christians* came to have Rest and Peace again, see what *Socrates* in the Continuation of the History saith, concerning the Differences that were among the *Christians*, and the Consequences thereof.

*Ayins*

*Arius* was the first he takes notice of, who hearing *Alexander* Tears since Bishop of *Alexandria*, intreating somewhat more curiously of what *Christ* is called the Trinity in Unity, among the Priests that were under him said.

*If the Father begot the Son, then had the Son which was begotten a beginning of Essence; hereby it is manifest that there was a time when the Son was not, and the consequence to follow necessarily that he had his Essence of nothing.* This began a great deal of reasoning amongst them. *Arius* had his Favourers, both of Bishops and others, of this his Blasphemous Opinion which beginning at *Alexandria* spread it self throughout all *Egypt*, *Libia*, and the upper *Thebais*, and at length passed through the rest of the Cities and Provinces; the spreading of this moved *Alexander*, who calling of a Council of many Bishops deprived *Arius*, and such as favoured his Opinion, of the Priestly order, and afterwards writing to the Bishops throughout the Cities against him, spread the thing further then it was before, because those unto whom the Letters were directed, began to burn among themselves with the sparks of Contention and Discord.

So the nicety of the Bishop on the one hand, and his sharp proceeding, and writing on the other, gave Occasion for this little spark to burn out into a great flame, which made sore distraction and divisions, and which is no wise could come to be quenched, but ran over all as a loathsome Leprosie, Bishop against Bishop, People against People, and Synod against Synods, doing the things which the Heathen had done to them, which rended them asunder, and caused the Religion which the Christians professed to be openly derided by the Heathens in the Publick Theatres.

They fall into Divisions again.

*Constantine* was sorely troubled at these things, and by a principal person whom he entirely loved, he wrote both to *Alexander* and *Arius*, blaming *Alexander* for demanding a question of the Elders touching a certain place of Scripture; yea, rather (saith his Letter) touching a certain vain piece of a question what every ones Opinion was; And *Arius* for unadvisedly blazing abroad, and setting a broach, that which thou shouldest (saith the Emperor) not at the first have conceived, and having conceived it, thou shouldest have passed it over with Silence: He wrote smartly to them both, and very reasonably concerning an Accomodation, and that union might be again; exhorting them to Pardon each other, but neither of them would hear; he summon'd a Council at *Nice* about that, and about the time of Celebrating the feast of *Easter*, about which there was no small controversie at this time also, at which Council three hundred and eighteen Bishops met, and the Emperor was present, endeavouring to perswade them to unity, where making a Creed, they generally subscribed it, except five Bishops, who admitted not of the Clause of one Substance with the Father, who thus affirmed, that to be of one Substance, which had its original of something, either by division, or derivation, or production; by production, as a bud out of a root; by derivation, as Children of the Parents; by division, as two or three pieces out of one piece of Gold. The Son of God by relation was after none of these

Cap. 4. *Constantine* writes to them that occasioned the difference.

He seeks an accomodation. They refused to hear him.

manners



*Years since Christ.* manners, and therefore they said, they would not agree to the form of Faith confirmed in the Council of *Nice*, hereupon *Arius* was

*Arius* accused.  
The Emperour  
banisheth some  
of the dissen-  
ting Bishops.  
The Censure  
of the Council  
of *Nice* owned  
by the Emper-  
our.

not only accursed, but all his Adherents, and forbad *Alexandria*, and by the Emperours Edict some of the dissenting Bishops were exiled.

The Decree of this Synod by a solemn Epistle is sent unto the Churches throughout *Egypt*, *Libia*, &c. and *Constantine* writes to the Church at *Alexandria*, and other places, concerning the matter, wherein he calls the Censure of this Assembly, or the Decree of this Synod, the Sentence of God himself; neither doubted he, that so great a company of Bishops was so united and linked together in one Opinion and mind, but by the motion and instinct of the holy Ghost; notwithstanding *Sabinus* (who was tearmed the Ring-leader of the *Macedonian* Heresie) impugned those things, tearming those that met at *Nice* unlearned, and doltish Idiots.

Injunctions  
for burning *A-*  
*rius* his Books.

So things grow on to a height, for the Emperor favouring the strongest side made Decrees and Laws, so that there came to be an injunction; and the Emperor commanded, that if any book or work of *Arius* could be found, it should be burnt to Ashes, and that it should be death to keep them, and that as soon as he was taken his head should be stricken off from his Shoulders; and thus the contest grew high, and woful wreck came upon Christian Assemblies, although the Emperor in his Letters to *Arius* and *Alexander*, he reasoned contrary to his Actions, for writing concerning the unity, he said to them; wherefore let every of you, pardoning each other, like of that which your fellow Minister, not without cause exhorteth you unto (as fore said) and what is that? That you neither object at all, neither answer any Objection that concerneth such matters; for such Questions as no Law or Ecclesiastical Canon necessarily defineth, but the fruitless contention of Idle brains setteth abroad, though the exercise thereof avail for the sharpening of the wit, yet ought we to retain them in the inward Closet of our mind, and not rashly to broach them in the publick Assembly of the vulgar people; neither unadvisedly to grant the common sort the hearing thereof; for how many be there that can worthily explicate and sufficiently ponder the weight of so grave, so intricate, so obscure a matter, but if there be any such that perswadeth himself easily to compass and attain unto it; how many parts are there, I beseech you, of the multitude whom he can sufficiently instruct therein, and who is there who in sifting out so curious a Question that can well pass the peril of plunging into Error; wherefore in such Cases, we must refrain from verbal Disputations, lest that either we by reason of the imbecility of our wit cannot explicate our mind, either our Auditors when we teach by reason of their dull capacity cannot comprehend the curious drift of our Doctrine, whereby the people of necessity either incur the danger, either of blasphemy, or the poisoning infection of discord, wherefore both the rash Objection, and the unadvised answer being the cause of the Heretical Sect of the *Arians*, *Eunomians*, and as many as favour the like folly, ought each one of each other crave pardon.

The Emperours  
Judgment con-  
cerning the dif-  
ference.

The difference between the Heathen and the Christians was, whether  
Christ

*Christ, was the Son of God?* The difference betwixt the Christians was, whether the Son of God was **Eternal**? and in at this Door entered the Enemy to make shipwreck of the Flock.

*Years since Christ.*

The Emperor sends for *Arius*. He frames a Recantation.

Being sent to *Alexandria*, *Athanasius* refuseth to receive him, and why.

The Emperor is troubled at it.

*Athanasius* is exiled.

*Arius* being sent for to *Constantinople*, and coming there, he fram'd a Recantation at the Emperors demand, whereupon the Emperor sends him to *Alexandria* again; *Athanasius* Bishop of *Alexandria* (for *Alexander* was dead) refuseth to receive him, *Eusebius* Bishop of *Nicomedia* writes to *Athanasius*, and also procures the Emperors Letters to command *Athanasius* to admit *Arius*; *Athanasius* wrote back again to the Emperor, That it was not lawful for such as had made Shipwreck of their Faith, and had been held accursed, after this their turn and Conversion to receive their former Dignities; this vexed the Emperor, so that he was much displeased with *Athanasius*, and wrote sharply to him, but he refused notwithstanding to receive him; whereupon six Bishops take their opportunity to left him out of his Bishoprick; afterwards by the consent of all the Bishops assembled at *Jerusalem* to consecrate the Temple, built by the Emperor, *Athanasius* is Exiled.

The thirtieth Year of *Constantine* was expired while these thing were doing, yet he saw no peace among the *Christians*; *Arius* with his Company returning to *Alexandria*, they set the whole City in an uproar, for they were not only disturbed with the return of *Arius*, but the Banishment of *Athanasius*: The Emperor understanding the perverse mind and corrupt purpose of *Arius*, sends for him again to *Constantinople*, to render an account of the Tumult and Sedition he had raised afresh; the City being divided into two parts, one for the *Niceen* Creed, the other for *Arius*. *Arius* being come to *Constantinople*, the Emperor demands of him to sign the *Niceen* Creed, he subscribes it cheerfully, he puts him to his Oath, he swares it also; his juggle (is said to be this) he wrote his own Opinion in a piece of Paper, the same he carries under his Arm in his Bosom, coming to the Book he takes his Oath that he verily believed as he had written; the Emperor believing he had dealt plainly, commanded the Bishop of *Constantinople* to receive him to communion, this was on *Saturday* (saith the History) the day after he looked to be received by the Church, but see what happened upon his leud and bold enterprize (saith the History) being departed out of the Emperors Hall passing through the City in great pomp coming nigh *Constantine's* Market, he was suddainly taken with a great lask and faintness, and inquiring for a Draught or Jakes, being got thither, he avoided his Guts and Excrements, and immediately dieth like a Dog (saith the History) and the Jakes was then to be seen (when the History was wrote) and the Passengers were wont as they went by to point their Fingers thereat in remembrance of the miserable end of *Arius*: Shortly after the Emperor died; but neither with the death of *Arius*, nor of *Constantine* was there an end of the troublesome discord that was among the *Christians*, for a Council being called by both the Emperors at *Sardis*, the Bishops of the *East* would not come to the Bishops of the *West*, unless they would bare *Paulus* and *Athanasius* of their company, which the

The Emperor sends for *Arius* again.

His juggle with the Emperor.

Anno. 348.

Societ Lib. 2. Cap. 16.

Bishops

*Years since* Bishops of the *west* not brooking the Eastern Bishops, departed, and at *Phillippy* a City in *Thracia* there assembled a private Council, and thenceforth openly began to curse the Creed, condemning the Clause of one Substance, and in writing to *ſaw* abroad there Opinion, that the Son of God was not of one Substance with the Father.

The Western Bishops that continued at *Sardis*, first condemned them which fled from the hearing of their Cause, next, deposed from their Dignities the Accusers of *Athanasius*, afterwards ratified the Creed of the *Niceen* Council, and abrogated the Heretical Opinion, which said, that the Son was of a different Substance from the Father; lastly, they set forth more plainly the Clause of one Substance, and wrote Letters thereof, and sent them throughout the whole World.

And thus things often changed and altered, men having lost that which should give a weighty understanding in these matters, and going about to make Faiths, and force and compel one another thereto, and also to determine and give Judgment in things beyond their reach, being in their fallen Wisdom, they turned the World upside down in reference to confirmity to their Faith, and brake asunder the Bond of Unity and Concord which once flourished among the true Christians.

But these cruel Divisions, because of Faith and Doctrines in Relation unto God, was not let pass without rebukes from the Lord; for the *Persians* Proclaimed Wars against the *Romans*, and now *Constantine* the Emperor dyes, *Julianus* Succeeds him, who though he was brought up a Christian, yet had a secret inclination unto *Paganism*; who set open the Idols, Temples, and Idols Groves, and Sacrificed to Pictures, and entituled himself a High Priest.

In the reign of this *Julian*, called the Apostate, by reason of his inclining to *Heathenism* the Christians suffered very deeply and (saith the History) some were run through with Swords, some brained with Clubs; some Stoned to death; some Strangled with Halters; some Nailed to Trees, casting in their Teeth the Death of the Cross; one Friend fell upon another; one Brother sought anothers life; Parents put their Children to death; and to be short, one cut the others Throat. This blood and murder the Emperor *Julian* seemed to be troubled at, thinking it might give a suddain start to his settlement in the Empire; therefore he writes a cruel angry Letter to those of *Alexandria*, shewing his dislike of their enterprize.

Shortly after *Julian* puts forth a Proclamation, that such as would not renounce the Christian Faith should Warfare no longer in the Emperors Palace, but all should prepare to do Sacrifice; that no Christian should bear Office in the Common-wealth; for their Law saith he, forbiddeth the use of the Sword unto such as deserve death, and therefore they were not fit to be Magistrates.

As a Scourge for *Julian*, who undertook these Enterprizes against the Christians, Wars brake out against him, and considering that many inconveniences and evils attended War, and great sums of Money were

Socrat Li. 3.  
Cap.

Con<sup>stantine</sup>  
dyes.  
Julianus Suc  
ceeds & turn  
to Paganisme

The Chr<sup>istian</sup>  
suffer again.

Cap. 11.

The Christians  
no fighters.

Wars broke  
out against  
Julian.



were requisite, he set a great Fine on the Heads of those that would not Sacrifice; so that the *Christians* were assessed, and he wonderfully enriched himself with wonderous heaps of Money unjustly exacted; then did the Gentiles insult over the *Christians*, the Philosophers solemnizing their detestable rights and Ceremonies, making slaughter of Infants, sparing neither Sex, using their intrales for South-saying, they tasted of their tender Flesh; these detestable practices were both at *Athens* and *Alexandria*, and else-where.

*Years since Christ.*

He oppresseth the *Christians* by Assessments.

Chap. 13.

The Zeal of three *Christians* against Idols.

They are put to cruel Torments.

Their Zeal at their death.

*Julian* dyes *Jovianus* succeeds.

The *Christians* have peace again.

*Jovianus* puts a stop to Idolatry.

Chap. 21.  
The *Christians* fall into Contention again.

The Emperor is troubled at it.

At *Mara* in *Phrygia*, *Amachius* the Governor commanded the Temple to be set wide open, and to be cleansed, and set himself to the worshipping the Idols, which pricked not a little in Conscience (saith the History) the zealous *Christians*, wherefore *Masdonius*, *Theodulus* and *Tattanus* brake in the night-Season into the Temple, threw down their Idols, and stampt them to powder, at which, when the Governor was exceeding wrath, and threatned to execute divers of the Citizens; the men aforesaid presented themselves, who were the Authors thereof, that the guiltless of that act might not suffer, and chose to dye themselves for the Truth, the Governor commanded them to clear themselves by Sacrifice, threatning severely to punish them, if they did it not; they set nought by his threats, and made themselves ready to suffer; The Governor when he had assayed them with all kind of Torments, last of all, set them on the Gridiron, and caused fire to be made under, and broiled them to death; who nobly said, *If thou long, O Amachius, after broiled meat, turn up the other side of us, least in the eating we seem raw unto thee, and the blood run about thy Teeth.*

*Julian* being dead, *Jovianus* succeeds, who being proclaimed Emperor refused the Crown, and being compelled thereto by loud Speeches, expressed himself in that he was a *Christian* he would not be Emperor where *Ethnicks* should be his Subjects; but when they cryed with one Voice, and confessed themselves *Christians*, he yielded, and was crowned Emperor; and now peace came again to the Church, but it was no sooner come, but the Sedition began again among the *Christians*; and now the Emperor sticking fast to the Faith of one Substance, the Bishops who had been exiled for the same Faith he also restored; the *Pagans* Temple he shut up, and ceased their worshipping Devils, which *Julian* gave way to, and which they had their fill in, in his reign.

Now went on the old work of tearing and rending one another among the *Christians*, the *Macedonians* make a supplication unto the Emperor, that such as avouch the unlikeness and dissimilitude between the Son and the Father should be banished the Church, and themselves substituted in their Rooms; the Emperor gave them no answer at all, but with these words sent them away; I tell you truly, I cannot away with Contention, but such as embrace Unity and Concord I do both honour and reverence them, which cooled the fiery Contention of others.

The *Acacians* also signed a Supplication to the Emperor, acknowledging the Faith of one Substance, the Emperor told them, he would

*Tears since Christ.* not molest any what Faith and Religion soever they professed; but above all others, that he would honour and reverence such as shewed themselves Peace-makers, and went about to maintain the bond of unity and concord.

Anno. 375.

Cha. 16.

He dies, and  
Lucius suc-  
ceeds.  
Persecution  
began again,

Cap. 19.

The Extremi-  
ties they were  
put to.

Cap. 29.  
They were  
humbled by it.

And *Athanasius* being dead, after he had been Bishop forty and six years, *Peter* was left behind to succeed him; the Emperor *Jovianus* being also dead, and the *Arians* coming in favour, *Lucius* the *Arian* was settled in *Alexandria*, whereupon great Persecution followed in *Egypt*, wherein some were Imprisoned, some Tormented, others Exiled; *Peter* the Bishop of *Alexandria* was Imprisoned; and not long after an Edict was proclaimed, by vertue of which the Religious Houses in the Desert were spoiled, thrown down, and cruelly beaten to the Ground; for the armed Souldiers setting upon those accounted silly and unarmed Souls, who would not stretch out the hand in their own defence, were miserably slain; the manner of which Slaughter was so lamentable (saith the Record) that it cannot sufficiently be Manifest to the World, and throughout *Alexandria* and *Egypt* there was great Persecutions to them that maintained the Faith of one Substance; they were brought before the Bar; they were put in Prison; they were diversly Tormented and vexed with sundry Punishments, set at nought, Scourged, spoiled of their Rayment, fettered in Prison, crushed with Stones, beheaded with bloody Swords, shut up in the Desert, covered with Sheep and Goat Skins, destitute of aid and succour, greivously afflicted, whom the World was not worthy to enjoy, nor the Earth to bear so holy a burthen (saith the Historian *Rufinus*) who is said to be an eye witness, and pertaker with them in the same Calamity; many wandered (saith he) in many and dangerous wayes, they hid themselves in Mountains, and Caves, and Dens, and hollow Rocks, all which when *Lucius* had accomplished, he perswaded the Captain to banish the Fathers and Ring-leaders of them.

In those dayes these sufferings brought the *Christians* into a lowly frame and State leading a self denying life in Desarts and other retired places; the Historian mentions one of them, by which may be seen what Principles was amongst the rest.

There was, saith he, one *Moses*, who led in the Desert a Solitary, or retired kind of life, and is said, for his Zeal to Religion, and constant Faith, to be famous among them; this *Moses* was taken from the Wilderness and sent to *Alexandria*, with intent to be made Bishop; and being come to be made Bishop, he refused to receive orders from *Lucius*; and after this sort reasons with him, I think my self unworthy of the Priestly order; yet if it be for the profit of the Commonwealth that I be called unto the Function, cruelly thou *Lucius* shalt never lay hand upon my head; for thy right hand is imbrewed in slaughter and bloodshed; when *Lucius* said again, that it became not him so contumeliously to revile him, but rather to learn of him the precepts of Christian Religion; *Moses* answered, I am not come to reason of matters of Religion; but sure I am of this, that thy horrible practice against the Brethren prove thee to be utterly void of the true Principles

Principles of Christian Religion; *for the true Christians striketh no man, Tears since revileth no man, fighteth with no man*; for the Servant of God should *Christ*. be no Fighter; but thy deeds in Exiling of some, throwing others to wild Beasts, burning of some others, do cry out against thee; yet are we surer of the things we see with our eyes, then of those we hear with our ears; So *Moses* was brought to a Mountain and made Priest by such were exiled; for now the Wars ceased, and the Persecuted found some comfort.

But now the Affairs of the Church being quiet from Persecution, they began to jangle about their Creeds, and to difference they go again, and falling together by the ears, when a little outward peace from the Emperor sprang in among them, which was occasioned by forcing their Faith one upon another, this was the division among themselves, when there was no division made of them by the Roman Governments, and this was the trade among the *Christians*, striving and contending for each others Bishopricks, worse then some of the Emperors, who were willing many times to leave things free as to matters of Religion, the manner of the Bishops at the general Councils and Synods being to cleave hairs (as they use to say) at Arguments, and they that were most curious and subtil therein were accounted the best Masters of Faith, and so carryed the matter, not according to the Revelation of Truth, but the subtilty of man, through which came all this ado and trouble in the World; and that side that the Emperor took part with, prevailed, and kept the other under; and thus matters of Religion began to be guided by pollicy, and to be enforced to be believed by the Emperors Sword, or else great Persecution followed; and now the *Christians* were divided into diversity of Opinions viz. *Arians, Novations, Macedonians* and *Eunomians*, one severing himself from another, and these Schisms and Rents were many (and too long here to repeat) as it usual where the Unity of the Spirit is not known, in the bond of Peace, where Logick, and Wit, and the Wisdom which is from beneath takes upon it the Determination of Truth.

The other chief matters in which they differed, was, concerning the time of Observing of *Easter*, their Lent, Communion, Dayes of Fasting, setting of their Altar, Priests Marrying, and such like Trumpery. Concerning *Easter*, the greater part throughout the lesser *Asia*, held no discord with them that held the contrary Opinion, until *Victor*, Bishop of *Rome*, through broiling heat and chollor had excommunicated all *Asia* for not believing his Opinion in the same; for which *Irenius* envyed bitterly by Letter against him, and rebuked him for his fummish dealing, and furious rage.

Though many Councils were called, thinking thereby to make reconciliation in the matter of difference, yet the breach rather grew wider, Deposing and Banishing one another for refusing to subject to the Decrees and Canons of Councils; for they were so strict that they would not admit of the change of one Syllable, avoiding the Company, and refusing to communicate with them that were otherwise minded; on the other hand, others condemned the Council, and their

Anno. 383.  
Socrat. lib. 4.  
Cap. 29.

Lib 5. Cap. 19.

Having a little  
peace, they fall  
into heaps a-  
gain.

Cap. 20.

The matters in  
which they  
differed.

Cap. 21.



*Tears since* their Decrees, and accursed them, contending among themselves, whether Christ had one or two Natures; insomuch, that all the Churches were divided into sundry Factions, and the Bishops refusing to communicate one with another.

*Christ.*  
They refuse to  
Communicate  
one with ano-  
ther.

And thus the Reader may see how far the *Christians* were degenerated from the Life that the Apostles and first *Christians* were in, contending with and destroying one another, about their Forms and outward Observations, as if they had wholly forgotten the Doctrine of the Apostles, who wrote after this manner; *how turn you again to these weak and beggerly Elements, whereinto ye desire again to be in bondage; ye observe Dayes, Moneths, Times and Years. I am afraid of you, lest I have bestowed on you labour in vain.*

390.

Histlor. tripor.  
Lib 10. Ch. 6.

Yet at this time there were some sincere Persons raised up to testify against the looseness and evils the pretended *Christians* were run into: For *Chrysostome* (saith the History) was bold and free in rebuking sin, especially, in his publick preaching, and for that cause was he hated of the Clergy; he withstood *Gainus*, who requested of the Emperor that he might obtain a Temple at *Constantinople* for his People.

664.

About this time was *John* Patriark of *Alexandria*, who of a hard sparing man, became bountiful in Hospitality to the poor, he would twice a week sit all the day at his door, to take up matters, and make unity where was any variance, he lamented much one day, because none came that day to him, as having done no good, but his Deacon perswaded him rather to rejoyce, that he had brought the City into that good order, that it needed no reconciliation.

About this time died *Gregory*, Bishop of *Rome*, in whose time it is recorded that the purity of the Ecclesiastical Doctrine was almost lost; for it was imbrued and darkned with humane Traditions, for Monckery began to take root and flourish, and many and sundry sort of Superstitions were daily brought in, and there grew horrible and bitter darkness; yet, saith my Author, the Lord raised up some good men, by times; in this Bishops time there hapned a great Controversie about the Primacy of the Church, for *John* Bishop of *Constantinople*, was declared in the whole Synod of the Greeks Universal Patriark, and *Mauritius* the Emperor commanded *Gregory* to obey the said Patriark of *Constantinople*; but *Gregory* would not abide that any Bishop should be Universal above all the rest: It is further said of this *Gregory*, that he was the best of all his Predecessors, and the best of all his Successors.

Grego. Epist.  
to Mau 32. &  
28.

670.

Palatina Chris.  
Miscell. Epist.  
lib. 4. Epist. 32.  
cap. 76.

*Boniface* the third being Bishop of *Rome*, Its said, he did more hurt in one year, then *Gregory* could do good in many; he obtained of *Phocas* (the wicked Emperor, who had murdered *Mauritius* his Master) that he and his Successors in that See should have an Universal Headship over all the Churches in *Christendom*.

And it is observable, that as in the time of *Constantine* the *Christians* had more liberty, so they grew more Ambitious, for then the Bishops began first to think on Miters, that before time thought nothing else

but

but to be Martyrs, and now no less will satisfy the ambition of the Bishop of Rome, but to be Head of all other Bishops.

The years of Christ amounting to a thousand, Religion was wholly decayed, to what it was in former times; and from the year three hundred to that time, many dark Institutions and Ceremonies were set up in the Church of the pretended Christians; insomuch, that it became mid-night for darkness, and the Popes began to draw their Swords to War in defence of *Peters Keys*.

And now *Henry* the fourth, Emperour, attends upon Pope *Hildebrand* with his Wife and Children bare foot at his Palace-Gate, and then he is made to swear unreasonable subjection to the Pope in all things, and when all is done, the Pope gives away his Crown to *Redulph* Duke of *Swedia* with these words;

*The Rock to Peter gave the Diademe,  
And Peter gives it unto Redulphs Reame.*

The Emperor this while sitting quietly at home, and considering how the Pope had wrested his power, in Elections of Popes, investing of Prelates, &c. how he peeled & had poled all Nations by his Legates, and sown discord in his Empire; hereupon he requires homage and oath of Allegiance of all his Bishops, and forbids the Popes Legates to enter into his Empire, without his sending for, and all appeals to Rome; finally, in his Letters he prefixed his Name before the Popes; hereupon the Pope writes a rebuking Letter to the Emperour; the Emperour writes back in defence of his doings, an Appologetical Epistle; the Pope replies with a Bull of Excommunication; the Emperor makes answer to that, with accusatory Letters, against the Vileness, Pride, &c. of the Sea of Rome; then the Pope writes to the *German* Bishops to work against the Emperour, the Bishops they write their Excusing of the Emperour.

This Pope towards the end of his Life (who dyed amidst these broyls being choaked with a flye as he was walking abroad) was wont to say that there was no more Miserable kind of Life, than to be a Pope.

About this time *William* the first, King of *England*, took down the Prelates in Temporallities in *England*, for he ordained that they should exercise no Temporal Authority at all, but in spirituallities, he rather raised them, as may be seen by a passage between *Aldred* Arch-bishop of *York* and the King, for at a time upon the repulse of a certain suit the Arch bishop in great discontentment offered to depart, when the King in awe of his displeasure fell down at his Feet, desired pardon, and promised to grant his Suit: The King all this while being down at the Arch-Bishops feet, the noble men that were present, put him in mind, that he should cause the King to rise; nay, said the Arch-Bishop, let him alone, let him find what it is to anger Saint *Peter*; and as by this Story we see the insulting pride of a Prelate in those days,

Q

fo

Years since  
Christ.

1076.

1079.

*Years since* so by another we may see the equivocating falsehood of a Prelate at that time; for *Stigand* Arch-Bishop of *Canterbury* would often swear he had not one Penny upon the Earth, when under the Earth it was afterward found he had hidden great Treasures.

1098.

About this time *William* the second King of *England* claimed the making of Bishops to be his right, and forbade Appeals and Enter-course to *Rome*; For Appeals had been seldom used, till *Anselm* in this Kings reign Appealed to the Pope, upon whose complaint, the Pope was about to Excommunicate the King, but having a little before Excommunicated the Emperor *Henry* the fourth, he forbore at that time to do it, least by making Excommunication common, he should make it be slighted; at this time great Contention arose between the King, and Arch-Bishop *Anselm*, and *Anselm* not yeilding to the King in any Point Perjudicial to the Popes Authority, nor the King yeilding to *Anselm* in any point prejudicial to his own Prerogative, the Contention continued long and hot, *Anselm* often threatening his going to *Rome*, the King told him plainly, he would not thrust him out of the Realm, but if he would go without his leave, he would then keep him out during his pleasure; and besides he should carry nothing out of the Realm with him; yet *Anselm* ventured it, and the King performed it; for *William Warlewast*, was sent to riddle him in his passage at Sea of all he had; neither was he suffered to return as long as the King lived, during all which time the King took all the profits of his Arch-Bishoprick to his own use.

1112

At this time *Henry* the first, being King of *England*, at his first coming to the Crown he forbore his claim to the investitures of Bishops, but after he had been King some time, he claimed that both to invest Bishops, and to allow or hinder Appeals to *Rome* belonged to him. In these *Anselm* Arch Bishop of *Canterbury*, who was now returned into *England*, opposed him, affirming, that both of them belonged to the Pope; the contention at last was brought to the Pope, to whom King *Henry* sent *William Warlewast*, Elect Bishop of *Exeter*; who, saying to the Pope, that his Master would not for the Crown of his Realm loose the Authority of investing his Prelates; The Pope started up, and answered, neither will I loose the disposing of spiritual Promotions in *England* for the Kings head that wears the Crown, before God, I avow it; so the Contention grew long, and hot, and many Messengers were sent to and fro about it; the Conclusion was, that the King should receive homage of the Bishop Elect, but should not invest them by Staff and Ring, to which the King said nothing for the present, but forbore not to do it nevertheless; for five years after the death of *Anselm*, *Ralph* Bishop of *Rocheſter*, was by the King made Arch-Bishop of *Canterbury*; notwithstanding all the Popes threatenings.

Anno.

1159.

At this time there being two Popes chosen at one time made a great Schism and Tumult, the Emperor to quiet them, sent for them to appear before him, *Alexander* being one that was chosen, scorns the motion



tion, *Victor* doth appear; him therefore the Emperor aids to the City's *Tears* since and settles him to be Pope; *Alexander* flies to *France* and *Venice*, and *Christ*. requires aid against the Emperor, at last the Emperor was fain to submit to the Pope, who putting his foot upon the Emperors Neck, spake these words, *Thou shalt walk upon the Adders and Basilicks, and shalt tread down the Lyon and Dragon*; mean while, the Emperor speaking to the Pope from under his foot, not to thee, but to *Peter*; the Pope answers, both to me, and to *Peter*: Thus the Emperor having subjected himself, promising to take *Alexander* for the true Pope, and to restore all that he had taken from *Rome*, departed.

*Henry*, Emperor is crowned (on condition of restoring many things to *St Peter*, pretended by the Pope to have been taken away) the Pope holding the Crown between his feet, and so the Emperor stoops with his head to take it on, the Pope immediately with his foot strikes it off again, intimating his power to depose him, as well as Crown him) the Cardinals taking up the Crown, thus kicked of, puts it on again.

1216.

About the year 1216: after the death of *Habert* Arch-Bishop of *Canterbury*, the Monks of that Covent, secretly in the night, elected one *Reginald* their Sub-prior to succeed him, and caused him to go to *Rome* for confirmation; but afterward doubting how the King would take it, being done without his Knowledge, they crave leave of King *John* to chose a fit man; the King is content to allow them the Election, but requires himself to have the nomination, and thereupon commends unto them *John Gray*, Bishop of *Norwich*, whom he specially favoured, and accordingly the Monks Elect him; but the matter being afterward referred to the Pope which of these Elections should stand good, after many Allegations on both sides, the Pope to shew himself indifferent to both, disallows them both, and nominates a third man, one *Stephen Langton*, an *English-man*, a Cardinal, the Monks admit him, but the King opposes it; the Contest grew hot, but at first the King gave the Pope as good as he brought, for as the Pope threatened the King to Excommunicate him, and to interdict the Kingdom; so the King threatened the Pope to nullifie his Authority, and to banish the Clergy men out of the Realm, as the Pope acted as much as he threatened (for he interdicted the Kingdom, So the King performed as much as he had spoken; for he drove the Monks out of the Cloysters, yet at last when the Popes Legate came into *England*, he told the King in what great danger he stood, first, of the King of *France* by invasion, and then of his own Subjects by Rebellion, for both which there was no other help, but reconciliation with the Pope; this so touched him to the quick, that he made him leave his great words and fall to ask him forgiveness; so as taking off his Crown from his head, he laid it down at the Legates feet, to be disposed of as the Pope should please, and the Legate stuck not to take up his Crown, and to keep it three or four dayes in his hands before he restored it; and did not then neither, but upon Condition that he and his Successors should hold the Kingdom

*Tears since* Kingdom of the See of Rome, at the Annual Tribute of a Thousand Marks.

This King *John* was shortly after (as it is Recorded) poisoned by one *Simon* a Monk, who being absolved of his Abbot before hand, for doing this fact; to accomptish his Design, he finds a Toad in the Garden, and pricks him with a Pen-Knife until he had made him vomit up all his Poyson, which he having conveyed into a Cup of Wine, began to the King with a smiling countenance, speaking these words, *If it shall please your Princely Majesty, here is such a Cup of wine, as you never drank a better; I trust this wassell shall make all England glad:* The King having drunk, and anon being ill, enquired for *Simon* the Monk, to whom some answered, that he was departed this life (for his Guts gulhed out of his Belly) the King replied, then God have mercy on my Soul, and so he dyed, much repenting of his former life.

About this time several persons were stirred up by the Lord to declare against the Pope, as an Heretick, and were by him condemned for their pains, viz. *Arnoldus, Johannes, Semeca, Gulielmus de Santo amorie, Gallus, and Grosthead*, great Writers against the Popes Decrees, giving many signs of false Teachers; of whom see more in my Testimonies of the Martyrs.

1248.

The Pope being at odds with the Emperor *Fredrick* the second, would not at any hand be reconciled, though the King of *France* strongly interceed, and the Emperor himself cleared himself of all imputation, and offered full satisfaction for all pretended wrongs, and to go out of his Empire (if the Pope would not endure him there) to the holy Land, never to return into *Europe* again, so as his Son *Henry*, Nephew to King *Henry* of *England* might succeed him, with offer of other most reasonable conditions: These Oppositions of the Pope against *Christian* Emperours and Kings, gave the *Turks* great advantage of prevailing against those called *Christians*, and the grand Cause that God did not prosper the *Christians* in their wars in the holy-Land was imputed to the *Christians* adhering to their Masses and other Superstitions.

And thus having given a brief Relation of the most material Passages in the Affairs of the pretended *Christian Church*, till this time, I shall now Proceed to give a Discovery of the beginning and proceedings of the *Monks, Fryars* and *Jesuites*, who now began to swarm in the Apostized Church of the *Papists*.

We read that many Religious men heretofore contemning the World, and all the Pomp, Pride and Vanity thereof, withdrew themselves into the Wilderness, and Desert places, in *Syria, Egypt*, and other Countries, it being in the time of great Persecution, to the end they might the better (being not troubled in the worldly cares and incumbrance) bestow their time in reading the Scriptures, Fast-  
ing

ting, Praying, Meditating and such divine Exercises, whereof *Paul*, *Tears since*  
 surnamed the first Hermit, *Anthony*, *Hilarion*, *Basil* and *Ferome* were *Christ*.  
 the first and chiefest among the *Christians*, who for their Sanctity of  
 Life were in those dayes had in great Honour; for then this kind  
 of life was simple and free, and not Bound or Tyed to Unlawful  
 Vows and Ridiculous Ceremonies, as afterwards came to be observed  
 by such as were called Monks and Fryars; their Habit was then  
 homely, and yet decent, as every man best pleased to wear, neither  
 were they bound to abide or remain in any one particular place, nor  
 tyed to one kind of life by Vow, but free to stay there where they  
 liked best, or to go into any City or Country where they would, at  
 their own pleasure; they sought out the most Desert place as they  
 could find, that is in the Wilderness, working with their hands, and  
 getting their living with the sweat of their Brows, gave a singular  
 good Example to all men to live *Virtuously* and *Godly*, instructing their  
 Families, and others that resorted unto them, to lead a godly and  
*Christian* Life; and were admired and honoured of all good men for  
 their Doctrine, Integrity of Life, and godly zeal; for as yet (saith  
 the History) the *Christians* had but one Law, and one Religion, which  
 afterwards fell out otherwise, to the Grief and Sorrow of the Up-  
 right among them, to see what Rents and Divisions, Sects and Factions,  
 Superstitions and Ceremonies were brought in amongst them,  
 although good stirrings there might be amongst these that lived this  
 private life.

Their Successors and Imitators were far unlike them, for the words  
 of *Phil*, cited by *Eusebius* are these, *Now let our Monks*, saith he, *who*  
*live like Kings*, *who swim in all manner of delights and pleasures*, *who*  
*affect nothing more then Promotion and Honour*, *and whose chiefest care and*  
*study is to gather wealth and to hoord up Gold, Silver, &c.*

Anno.  
562.

About this time several Sects of Monks began to spread forth out  
 of the Order of *Benedictine*; their Habit was to wear a black loose  
 Coat of Stuff, reaching down to their heels, with a Cowle or Hood  
 to cover their bald Pates, which hangs down to their Shoulders, and  
 under that Coat another white Habit as large as the former; they  
 shave the hairs off their heads, except one little round Circle, which  
 they leave round about their heads, which they call *Corona*; they are  
 bound to abstain from Flesh, unless it be when they are sick: These  
*Benedictine* Monks would have the World believe, that they are godly  
 and religious men, and would not be ranked with the Jesuites, who  
 were States men, for they (poor Monks) meddle not with matters  
 of State, or with Kings Affairs; but for all their counterfeit holiness,  
 an *English Benedictine* Monk of *Swinsted Abby*, Poysoned King *John*,  
 as is before related, for the which fact he was & still is highly honour-  
 ed by all *Papists* in general; and one saith on him thus, *Regem perimere*  
*Meritorium ratum est*, he thought it a meritorious deed for to kill the  
 King.

About this time began to peep out another Sect of Monks, called  
 R Mon.

1047.



years since *Montelimetences*, at the time when there were three several Popes living, who troubled all *Christendom* for their Papacy, the Institutor of this Family of Monks, was one *Bernardus Ptolomens*; they lived at the first at *Sienna* in *Italy*, but afterwards (having gathered their Crumbs together) they built an Abby on the top of a hill not far from thence, they wear a white Habit, this Family was approved by Pope *Gregory* the twelfth.

1257. The *Bethlemite* Fryars began 1257. their first dwelling was at *Cambridge*, and their Habit was like the *Dominican* Fryars, saving that these did wear a Star in their Breast, wrought upon their Habit in memorial of the Star that did appear at the time that *Christ* was born at *Bethlehem*; There was, saith the History, so many Sects of *Monks*, *Fryars* and *Nuns*, at this time upon a suddain started up in *England*, that the Common-wealth was so oppressed and exhausted by them, that it was not able to satisfy their exorbitant and greedy desires.

*Balaus* in appendix.

1170.

*Bruscius* & *Polidor*.

The Monks, called *Pramonstratenses*, descended down from Heaven (as they themselves brag) in the Bishoprick of *Lodan* at a place which they call *Pramonstratum*, the Author of this order was *Northbertus*, a Priest born in *Lorrain*, who patcht up an order, or rule, for his New-begotten Monks out of *Augustines* rule, which was afterwards approved and confirmed by Pope *Calixtus* the second, they wear a long white Cloath Coat, open before, and a Lynnen Surplice over, and over that a long white Cloak, a Corner Cap or Hat (when they go abroad) of the same colour, and underneath all Dublets, Breeches, Linnen-Shirts, Shoes and white Stokins; these Monks have Lands and Revenues to maintain themselves, and are Rich wheresoever they live; this Sect began about the year 1170. and had Abbeys in *England*, but at this time I hope there is not one *English* man of that Sect.

1244. About this time appeared first in *England*, the Order of *Crutched-Fryars*, this order is more Antient then all the former Orders, if the Reader will believe them, for they say that *Clitus*, *Peters* Disciple, and the third Bishop of *Rome* after him, was warned by an Angel to build for him an House to entertain all those that fled thither for the *Christian* Religion sake, which he with all speed performed, so that in a short time many godly men repaired thither, and were entertained, who for many years after bare a Cross in their hands, in memorial of the Death of *Christ*. A thing unlike to be true, that *Clitus* should be warned by an Angel to build an House for a company of lazy Fryars to entertain all those that fled to *Rome* for the *Christian* Religion sake, whereas the very names of Monks or Fryars was not then, or many hundred years after, either known or heard of in the Church of God, and withal the Persecution was then so great in *Rome* that the Saints themselves were constrained to forsake the City, and therefore it is not creditable that *Christians* should fly thither for relief. Pope *Pius* commanded these Fryars to wear a Sky-coloured Habit, but now this Order wears a Cross of red Cloath or Scarlet

*Matth. West.*  
*Monast. &*  
*Balaus.*

fixed

fixed to their Habit on their Breast, and wear black; these Fryars do likewise live by their Lands and Revenues, they had a Monastery heretofore at *Tower-hill*, which is now put to a better use, being built up into Tenements. *Tears since Christ.*

In the time of Pope *Innocent* the third, the *Trinitarian* Fryars began to shew themselves to the World, one *Johannes Matta*, and one *Felix Anchorita*, who lived a Solitary life in *France*, were warned in their sleep (as they report) to repair to *Rome* to the Pope, and to seek for a place of him to build a Cloister; and this Pope (as they say) was warned in a Vision to entertain them, which he did, and ordained that they should wear a white Habit, with a red, and Sky-coloured Cross, wrought on their Breast in the same, their charge was to go and gather Money to redeem *Christians*, that were Captives under the *Turks*, and were called Monks of the Redemption of Captives, but instead of Redeeming Captives, they purchased Lands with the Money they gathered; so that the Captives, if they had no reward from Christ, for suffering for his sake, they were like to have no Redemption from these Fryars.

*Bridget* of *Sweethland* being a Widdow did institute an Order of Fryars and Nuns, and coming her self to *Rome*, obtained of Pope *Urban* the fifth, a Confirmation of the same Order or Institution, that both Sex should live together in one Cloister having a Wall between them, and that the Nuns should lie in the uppermost Chambers, and the Fryars underneath them.

*Sabellicus*  
*Enne* 9. l. 4.  
*Polydor* 1. 7.  
c. 4.

The next is the *Minorite* Fryars, they wear a morish-coloured Habit, and never eat Flesh, Butter or Cheese, but feed on the best Fish and Oyle, the finest Bread, and purest Wine, the best Spices, Fruit, Herbs and Roots that they can buy for their Money; they had a Cloister built for them at *Barkhamsted* in *England* in the Year 1257.

The *Mendicant* or Begging Fryars do wear a long white Coat of Cloath down to their heels, all loose, with a Cowle or Hood, of the same, when they are in their Cloisters, but when they go abroad, they wear another black Coat over the other, with another Cowle; both their Coats are then bound close to their Bodies, with a broad leather Girdle or Belt, which Girdle is a very holy thing (if they may be believed) for they call it *Saint Austins* Girdle, and many Lame people do wear it for pure devotion sake, looking upon it to have some singular Virtue in it; this leather Belt is given to none but those that are special good Benefactors, and such as pay dearly for it, which brings them in no small benefit.]

The next is the *Carmelite* Fryars, their first appearance in the world was in the year 1270. that is, Fryars of the Order of the blessed Virgin *Mary*, of Mount *Carmel*; at first they were ordained to wear a party-coloured Habit, white and red, made in the form of a man, the which they then dreamed to be like unto that which *Elias* did use to wear; but afterwards Pope *Honorius* forbid them to wear that Habit;

*Years since* as being not well befitting their Profession, and therefore a black long habit and a Cowle was given them, and over that a long white Robe or Cloak, as best agreeing with Virginity.

*Christ.*

Another sort is the *Franciscan*, or *Gray Fryars*, of whom it is said, They would not touch any Money, and made a show, as if they abstained from all Flesh, and did eat nothing but raw Herbs and Roots, and did wear Wooden Clogs instead of Shoes, railing against other Fryars, who Possessed Money, and eat Meat, wore Shoes and Stokings, &c. But these did not long persevere in this Austere life, but their delight was to fare deliciously, and to cram their Guts with the best Dainties.

There is a sort of these *Franciscans*, called *Penitentiarian*, these wear no Linnen, as they say, neither Doublet, Breeches nor Hose, but only a little pair of Linnen Drawers to save their skin from their coarse habit; instead of Shoes, they wear wooden Clogs, which are under their Feet, bound over with Leather Straps, their habit is made of a very coarse Cloath, and close before, reaching down to their heels, with a Cowle close to their head made of the same, and also a gray Rope made of hair, full of knots, instead of a Girdle about their Loynes; they never ride, but go a foot; when they travel they have a great pair of wooden Beads, with a wooden Cross tyed to their Girdles before them: If these *Franciscan Fryars* may be believed, they say, All that they wear about them is holy; yea, all that they eat, drink or touch, is Sanctified; their greasy Cowle, Habit, Sandals, and especially their knotty Girdles, they say, hath many Virtues, and therefore they have no small profit from the Lay-people that they may wear them; concerning these Fryars Habits one wrote these Verses as followeth;

*The knotty Rope, Feet bare, deceitful Cowle,  
Bring bare Foot Fryars into Hell to howle.  
The knotty Rope that binds that Slovens Coat,  
Were better used being tyed about his Throat.*

The Original or beginning of the Society of the *Jesuits* is but of a new Institution, whereof the Founder was one *Ignatius Loyola*, born in *Spain*, who had been a Souldier, and was hurt on both his knees, and halted ever after; his Order was confirmed by *Paul* the third, in the year 1504. and himself Sanctified by Pope *Paul* the fifth in the year 1622. not for his Holiness and Sanctity of life, but for an Infinite sum of Money given unto the Pope by the *Jesuites*; and with all, because the Duke of *Bavaria* (by the Wicked Practice, and Devilish pollicy of his Children the *Jesuites*, and the help of the King of *Spain*) had taken the *Palatinate* from the Prince *Elector*, the true and Lawful Owner thereof: This *Ignatius*, ordained that all those of this upstart Society, should call themselves *Jesuits*, or *Patres Societatis Jesu*, Fathers of the Society of *Jesus*.

*Valderama*

Mapheus in-  
vith ignat.  
Beller in  
Chronolog.

erm Valder-  
ame pag. 10.



*Valderama* preached, That when this *St. Ignatius* resolved to quit the Souldiers life, the very House wherein he then was, the Walls shaked, the Beams and Posts trembled, and all that were in it, began to take themselves to flight, and ran out of Doors as fast as their legs could carry them, even as when some strange eruption of Fire doth suddainly break out in some high Mountain; so when *Ignatius* Fire began to be discovered in him, who before was cold and frozen, as to Religion, it lightened forth in such sort, that it caused a thousand amazements, a thousand firing of Houses, &c. there was never any *Atna* or flaming Mountain that did the like; thus far are the words of *Valderama*.

And tragely many people are of Opinion at this day, that this Fire was transferred after his death unto his Society; seeing they do participate so much of it, for out of the fervour of their Mercenary Religion they have ever since exercised the Trade of Incendiaries in all places, and they have set all *Christendom* on Fire; neither is there any Kingdom, Common-wealth, City or Province, which they have not inflamed with Wars, Seditions and Persecutions.

And now further the Reader may see what Ignorance was among the *Papists* at this time, for the Heathen People heretofore had many Gods, and every one of them their distinct Office, as *Apollo* was the God of Wisdom; *Mars* of Wars; *Aeolus* of the winds; *Neptune* of the Seas, &c. The *Papist* has as many Saints which they honour, and every one hath their several Charge assigned unto them. As *Saint Anthony* for Swine and for Fire; *Saint Roch* to Cure the Plague, and Sheep; *Saint Lucey* for the Tooth-Ache; *Saint Petronel* for the Favour; *Saint Martin* for the Itch; *Saint Valentine* for Lovers; *Saint Crispine* for Shoe-makers; and *Saint Clement* for Bakers, Brewers, and Victuallers; *Saint Sebastine* for Archers; *Saint Nicholas* for Butchers; and many more; and the Office assigned *Ignatius*, as *Valderama* saith, pag. 51. *This blessed Father Ignatius, doth most assuredly and readily (saith he) assist all Women that are in Labour; for this vigilant Pastor doth alwayes accompany the sheep that are great with young; and thus, this Ignatius doth shoulder the Virgin out of Doors; for the Papist women were wont heretofore to call upon her in that Extremity.*

But how the Monks, Fryars and Priest, did take this, I cannot tell, for that it clipped away some of their profit, for they had often money and gifts to say Masses for Womens safe delivery, especially, the *Augustine* Fryers of *Burgos* in *Spaine*, who sold the measure of their Crucifix at a dear rate, because they counted it a precious Relique for many Diseases.

These Jesuits are great Intelligencers and States-men in most parts of the World, and wheresoever they remain they take upon them to teach and instruct Children, as well of Noble-men, as also of inferior persons, professing to do the same freely, and without reward, wherein they deal so carefully, that the Parents do not account their Childrens time Mispent, but also do reward them highly, and

*Tears since* the Jesuits make thereof a double benefit; for, first, they bind the  
*Christ.* Parents of the Children thereby to be their Favourites; secondly,  
 as for the Schollers, they strick into their tender Capacity, such a  
 reverence of themselves, and do withall distil into their minds (E-  
 specially into such as are witty) such Points of Doctrine, and such an  
 Opinion of their Holiness and integrity, that the same very seldom,  
 and sometimes never weareth away, but rather increaseth with their  
 years, according to that saying.

*Quo semet est imbuta recens seruat odor*  
*Testa diu.*

That is, *The Vessel will long retain the taste of the first Liquor it first held or contained*, which is undoubtedly of no small moment to the strengthening and upholding of their Faction and Society; moreover, they have so cunningly wrought, that wheresoever they are, they only are the general hearers of all Confessions, diving thereby into the secrets and drifts of all men, acquainting themselves with their humors and Imperfections, and making, as time and occasion serves, use and benefit thereof to themselves.

Thus much as to Jesuits Monks, and Fryars which may fitly be annexed to the Arraignment of Popery, a Book published, by G. F. and E. H. to which I refer the Reader, if he desire to be further informed of the Corruption of this Apostatized, Popish Church, and so conclude this part.

A Brief View  
OF THE  
Great Sufferings  
AND LIVING  
TESTIMONIES

Of the TRUE and

Constant Martyrs,

Contain'd in the *Acts & Monuments of the Church*,  
writ by the industrious Labours of *John Fox*, and now  
Epitomiz'd, and a further Account annexed of some that  
suffered DEATH for RELIGION since.

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By E. H.

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Published for general Service.



The following is a list of the names of the members of the Church of the  
 Disciples of Christ, who have been baptized since the last meeting of the  
 Board of Christian Education, held at the same place, on the 10th day of  
 May, 1888.



## Part I.

*Containing the History of the Persecutions, and great Sufferings sustained by the faithfull Servants of the Lord, both before and after the Jews Apostacy, and before the Coming of Christ.*

**T**He great Enemy to all mankind is that wicked Spirit of Persecution, it moved *Cain* against his righteous Brother *Abel*; *Abel persecuted by Cain* The Lord had respect unto *Abel*, and to his Offering, but unto *Cain* and his Offering he had not respect; and *Cain* rose up against his Brother *Abel*, and slew him; and the Lord said unto *Cain*, *where is Abel thy Brother?* and he said, *I know not*: And the Lord said, *A Fugitive and a Vagabond shalt thou be in the Earth*; and *Cain* said unto the Lord, *My punishment is greater then I can bear.*

And *Pharaoh* afflicted the People of God a long time, which grieved the good Spirit of God in his People; but they Cryed out to the Lord in their Oppressions, for the *Egyptians* made the Children of *Israel* to serve with rigour; and they made their Lives bitter with hard Bondage, the King commanding the Midwives to slay all the male Children, yet the Lord delivered his people out of all these afflictions with a mighty hand, and he poured out his Judgments upon *Pharaoh*, and upon the *Egyptians* that oppressed his people, and he let his people free; for while the People of God had a sence of their Bondage and Sufferings, and Cryed unto the Lord through the multitude of their Oppressions, the Lord heard and answered them, and delivered them by the hand of his servant *Moses*, by whom he gave them Laws, which they were to obey, and which they submitted to; then God was with them as a mighty Defence, and in this time of sufferings they kept nigh to the Lord, and he was with them, and was as a Rock of Defence unto them. *The Children of Israel persecuted in Egypt.*

And because *Mordecai* the servant of the Lord could not bow, nor do reverence to proud *Haman*, *Haman* was full of wrath; and he thought scorn to lay hands on *Mordecai* alone; wherefore he sought to destroy all the Jews that were throughout the whole Kingdom of *Abasuerus*, even the People of *Mordecai*: And *Haman* said unto King *Abasuerus*, *There is a certain People scattered abroad, and dispersed among the People in all the Provinces of thy Kingdom, and their Laws are diverse from all People, neither keep they the Kings Laws; therefore it is not for the Kings profit to suffer them: If it please the King let it be written that they may be destroyed, and I will pay ten thousand* *Mordecai and the Jews persecuted by Haman.*

A just  
judgment  
against a per-  
secutor.

*Talents of Silver.* And the King said, *the Silver is given to thee, the People also, to do with them as seemeth good to thee:* and Letters were sent to the Rulers of all the Provinces to destroy all, both young and old, little children, and Women, and to take the spoil of them for a prey. Thus this Proud Persecutor endeavoured to have destroyed this People, had not Queen *Esther* made supplication the King on their behalf, and by that means a stop was put to the wicked design; and he was hanged on the Gallows that he prepared for *Mordecai*.

1 Kings  
18. 4.

*Elijah*  
persecuted

And *Jezebel* cut off the Prophets of the Lord; but *Obadiah* (who was Governour of *Ahab's* house) being one that feared the Lord greatly, he took an hundred of the Prophets, and hid them by fifty in a Cave and fed them with Bread and Water.

And *Ahab* persecuted *Elijah*, and said to him, *Art thou he that troubleth Israel;* he answered; *I have not troubled Israel, but thou and thy fathers House, in that you have forsaken the Commandments of the Lord, and thou hast followed Baalim*

And *Jezebel* persecuted *Elijah*, so that he fled into the Wilderness.

*Jeremiah* ¶  
persecuted  
*Jer. 29.*

And *Manasses* persecuted the Prophet *Isaiah* for reproving him, and caused him to be sawn a sunder with a wooden Saw.

And *Jeremiah*, for declaring the word of the Lord to all the Cities of *Judah*, and saying, *Thus saith the Lord, If you will not hearken unto me, to walk in my Law, which I have set before you, &c. Then will I make this House like Shiloh, and will make this City a Curse to all the Nations of the Earth;* for this Testimony he was persecuted, and all the people were gathered against him in the House of the Lord, and the Priests and Prophets said unto the Princes and People, *This man is worthy, to dye, for he hath prophesied against this City:* *Jeremiah* said, *The Lord sent me to Prophesie against this House, and against this City.*

Chap. 23. 2.

As for me (said he) *behold I am in your hands, do with me as seemeth good and meet unto you; But know for a certain, that if ye put me to death, you shall surely bring Innocent blood upon your selves, and upon this City.*

And *Jeremiah* was shut up in the Court of the Prison, which was in the King of *Judah's* house.

And in the 37 Chap. verse 15. the Princes were wrath with *Jeremiah*, and smote him, and put him in Prison into a Dungeon.

The three  
Children  
persecuted  
*Dan. 3. 23.*

*Nebuchadnezzar* persecuted *Shadrach*, *Meshach*, and *Abednego*, because they would not bow to the Golden Image he had set up; the King told them, that if they would not worship the Image which he had made, they should be cast into the burning fiery Furnace, they answered, *O Nebuchadnezzar, we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the fiery Furnace, and he will deliver us out of thy hand, O King; but if not, be it known unto thee, O King, we will not serve thy Gods, &c.* then was he full of fury, and commanded the Furnace to be heat seven times more then it was wont to be, and commanded that they should



be bound with their Hats and Goats on, and cast into it; but the Lord preserved them in the Flames, so that the Fire had no power over them.

The Princes under *Darius* also persecuted the Prophet *Daniel*, against whom they confessed they could find no occasion, except it were concerning the Law of his God; wherefore they perswaded the King to make a Decree, That whosoever should ask a Petition of any God or man for thirty dayes, save of the King, should be cast into the Den of Lions: But *Daniel*, as he did afore-time, opened his windows towards *Jerusalem*, and kneeled down, and prayed, and gave thanks before his God, of which these Persecutors acquainted the King; then the King commanded, and they cast *Daniel* into the Den of Lions, but the Lord preserved him that the Lions hurt him not, because he believed in his God; which the King hearing of, caused *Daniel* to be taken up out of the Den, and commanded them that were his Persecutors to be cast into it, which was done, and they were soon destroyed.

*Daniel*  
persecuted.

A judgment of God  
upon Persecutors.

*The Constancy and faithful Suffering of some of the ancient people of the Jews, rather then they would be forced to depart from the Laws of their Fathers, and not to live after the Laws of God.*

*Eleazer* one of the principal Scribes, an aged man, and of a well-favoured countenance, was constrained to open his Mouth, and *Eleazer* to eat Swines Flesh: But he choosing rather to dye gloriously, then persecuted to live stained with such an Abomination, spit it forth, and came of his own accord to the torment; as it behoved them to come, that are resolved to stand out against such things as are not lawful for love of life to be tasted: But they that had the charge of that wicked Feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the Sacrifice commanded by the King; That in so doing he might be delivered from death, and for the old friendship with them, find favour. But he began to consider discreetly, and as became his Age, and the excellency of his ancient years, and the honour of his gray Head, whereunto he was come, and his most honest Education from a Child, or rather the holy Law made and given by God; therefore he answered accordingly, and willed them straight-ways to send him to the Grave: 'For it becometh not our Age, (said he) in any wise to dissemble, whereby many young persons might think that *Eleazer* being fourscore years old and ten, were now gone to a strange Religion, and so they through mine hypocrisy, and desire to live a little time, and a moment longer, should be deceived by me, and I get a stain to mine old Age, and make it Abominable; For though for the present time I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, neither alive, nor dead; wherefore now manfully changing this life, I will shew my self such an one, as mine Age requireth;

quireth, and leave a notable example to such as be young, to die willingly and courageously, for the honourable and holy Laws; and when he had said these words, immediately he went to the Torment; they that led him, changing the good will they bare him a little before, into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind. But when he was ready to dye with stripes, he groaned, and said, 'It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body, by being beaten, but in soul am well content to suffer these things, because I fear him. And thus this man dyed, leaving his death for an example of a noble Courage, and a memorial of vertue, not only unto young men, but unto all his Nation.

*The Constancy and Cruel Death of seven Brethren and their Mother in one day, because they would not eat Swines Flesh at the Kings Commandment.*

The Mother and her seven Children persecuted.

Seven Brethren with their Mother were taken, and compelled by the King against the Law, to taste Swines Flesh, and were tormented with Scourges and Whips; but one of them that spake first, said thus, 'What wouldst thou ask or learn of us? we are ready to dye rather than to transgress the Laws of our Fathers: Then the King, being in a rage, commanded Pans and Caldrons to be made hot, which forthwith being heated, he commanded to cut out the Tongue of him that spake first, and to cut off the utmost parts of his Body, the rest of his Brethren, and his Mother looking on. Now when he was thus maimed in all his Members, he commanded him, being yet alive, to be brought to the Fire, and to be fryed in the Pan; and as the vapour of the Pan was for a good space disperced, they exhorted one another with the Mother, to dye manfully, saying thus, 'The Lord God looketh upon us, and in Truth hath comfort in us, as Moses in his Song, which witnessed to their Faces, declared, saying, and he shall be comforted in his Servants: so when the first was dead, after this manner, they brought the second to make a mocking stock; and when they had pulled off the skin of his Head with the hair, they asked him, 'Wilt thou eat before thou be punished throughout every member of thy Body; but he answered in his own Language, and said, No; wherefore he also received the next Torment in order as the former did; and when he was at the last gasp, he said; 'Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have dyed for his Laws, unto everlasting life: After him was the third made a mocking stock, and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully, and said courageously, 'These I had from Heaven, and for his Laws I despise them, and from him I hope to receive them again; insomuch, that the King, and they that were with him marvelled at the young mans courage, for that he nothing regarded the pains. Now when this

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man was dead also, they tormented and mingled the fourth in like manner; so when he was ready to dye, he said thus, 'It is good being put to death by men, to look for hope from God to be raised up again by him; as for thee, thou shalt have no resurrection to life. Afterward they brought the fifth also, and mangled him; then looked he unto the King, and said 'Thou hast power over men, thou art corruptible, thou dost what thou wilt, yet think not that our Nation is forsaken of God; but abide a while, and behold his great power, how he will torment thee and thy seed. After him also they brought the sixth, who being ready to dye, said, 'Be not deceived without cause, for we Suffer these things for our selves, having sinned against our God, therefore marvelous things are done unto us; but think not thou, that takest in hand to strive against God, that thou shalt escape unpunished. But the mother was marvelous above all, and worthy of honorable memory, for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord; yea she exhorted every one of them in her own Language, filled with couragious spirit, and stirred up her womanish thoughts with a manly stomach, she said unto them; 'I cannot tell how you came into my womb, for I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who formed the Generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as you now regard not your own selves for his Laws sake. Now *Antiochus* thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with Oathes, that he would make him both a rich and a happy man, if he would turn from the Laws of his Fathers; and that also he would take him for his Friend, and trust him with affairs; but when the young man would in no case hearken unto him, the King called his Mother, and exhorted her, that she would counsel the young man to save his life; and when he had exhorted her with many words, she promised him, that she would counsel her Son; but she bowing her self towards him, laughing the cruel Tyrant to scorn, spake in her Country language on this manner, 'O my Son have pity upon me that bare thee nine Months in my Womb, and gave thee suck three Years, and nourished thee, and brought thee up unto this age, and endured the troubles of Education; I beseech thee my Son look upon the Heaven and the Earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise; fear not this Tormentor, but being worthy of thy Brethren take thy death, that I may receive thee again in mercy with thy Brethren: While she was yet speaking these words, the young man said, 'Whom wait ye for? I will not obey the Kings commandment, but I will obey the Commandment of the Law that was given unto our Fathers by *Moses*; and thou that hast been the author of all mischeif against the *Hebrews*, shalt not escape the

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hands



'hands of God, for we suffer because of our Sins; and though the  
 'living Lord be angry with us a little while, for our chasting and  
 'correction, yet shall he beat one again with his Servants. But  
 'thou, O Godless man, and of all other most wicked, be not lifted up  
 'without a cause, nor puffed up with uncertain hopes, lifting up thy  
 'hands against the Servants of God, for thou hast not yet escaped the  
 'Judgment of Almighty God who seeth all things; for our Bre-  
 'thren who now have suffered a short pain, are dead under Gods  
 'Covenant of everlasting Life; but thou, through the Judgment of  
 'God, shalt receive just punishment for thy Pride; but I, as my Bre-  
 'thren, offer up my Body and Life for the Laws of our Fathers, beseech-  
 'ing God that he would speedily be merciful unto our Nation, and  
 'that thou by Torments and Plagues mayest confess that he alone is  
 'God, and that in me and my Brethren the wrath of the Almighty,  
 'which is justly brought upon all our Nation, may cease. Then the  
 King, being in a rage, handled him worse then all the rest, and  
 took it grievously that he was mocked; so this man dyed undefi-  
 led, and put his whole trust in the Lord: last of all, after the Sons,  
 the Mother dyed. When her Sons were apprehended she exhorted  
 them in the Hebrew Tongue, saying, 'O my most dear and loving  
 'Children, let us hasten to that Agony which may credit our pro-  
 'fession, and be rewarded by God with Eternal Life; let us fear-  
 'lessly present our Bodies to those Torments which aged *Elezar* en-  
 'dured; let us call to mind our Father *Abraham*, who having but  
 'one only Son, willingly sacrificed him at Gods command, and fear-  
 'ed not to bring him to the Alter, whom with many prayers he had  
 'obtained in his old age: Remember *Daniel*, the three Children, &c.  
*Antioch* being enraged against her, caused her to be stript naked,  
 hanged up by the Hands, and cruelly whipt; then were her Dugs  
 and Paps pulled off, and her self put into the Red-hot Frying-pan,  
 where lifting up her Hands and Eyes to Heaven, in the midst of her  
 Prayers, she yielded up her chaste Soul unto God. But God suffered  
 not the cruel Tyrant to escape unpunished; for in his Wars against  
 the *Persians* the Lord struck him with Madaeſs, his Intrals were de-  
 voured with Worms, and stinking like a Carrion, in the Extreimity  
 of his Torments he gave up the Ghost.

## Part II

*Containing an Account of the great Persecutions and Martyrdoms of the Christians, after the coming of Christ, and before the Apostacy and Darknes wholly spread over the Church.*

**A**fter the *Jews*, who were once the People of God, and had the Laws, Statutes, Ordinances and Commands of God made known to them, as is before related, had apostatized from the holy Spirit or Life, they provoked God, and soon forgot him, & shamefully entreated and killed the Servants and Messengers of God, yet the Lord had Compassion to mankind, and remembreth his Promise, and in love to the World sent forth his Son, who said when he was come, he was the true *Light that enlighteneth every one that cometh into the world*, yet the world knew him not, but God sent his Messenger to prepare his Way, and the Voice of one cryed in the Wilderness, *prepare ye the way of the Lord, and make strait Paths for our God*; and when this Messenger, whose name was *John*, was come, the hand of the Lord was with him, and he preached repentance for the remission of sins; and for reproving *Herod* of his Evils, he was shut up in Prison; and though Christ testified of him, *that among those that were born of women, there was not a greater Prophet then John*: Yet this *Herod*, who had married *Herodias*, his brothers wife, to whom *John* said, it is not lawfull for thee to have thy brothers wife; therefore the persecuting spirit arose in *Herodias*, and she would have killed him, but could not; yet afterwards she was the cause of *John Baptists* being beheaded in Prison.

*John Baptists*  
beheaded.

And when Christ Jesus appeared, who is the Light of the world, whom *John* called the Lamb of God, who testified against the apostatized *Jews*, & their false worship in their dead Forms, saying, God is Spirit, & they that worship him must worship him in spirit, and in truth; yet him these *Jews* rejected, and would not receive him, that they might have Life; and when he said, I am the bread of life, and I am the living bread which came down from Heaven, if any man eat of this bread he shall live forever, and the bread that I shall give is my flesh, which I will give for the life of the world; the *Jews* in their ignorance reasoned, saying, How can this be? can this man give us his flesh to eat? and could not believe in him, though he did such great works and miracles amongst them that never man did the like, yet they sought to kill him; nevertheless they would be accounted of *Abrahams* seed, and called him their Father; but saith Christ, if ye were *Abrahams* Children ye would do *Abrahams* works, but now ye seek

Christ Jesus  
Persecuted  
and put to  
death.

seek to kill me, a man that hath told you the Truth; ye are, said he, of your father the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the Truth, because there is no truth in him: And this blessed Lamb of God Christ Jesus did these persecuting Jews put to death, crucifying of him, as may be read at large in the Scriptures. After they had Crucified the Lord of life, then they persecuted his Disciples and Apostles, as followeth.

*Acts. 7. 54.* When the Jews heard what Stephen had declared, they were cut to the heart, and they gnashed on him with their Teeth; but he being full of the holy Ghost, looked up stedfastly into Heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, behold, I see the Heavens opened, and the Son of man standing on the right Hand of God; then they cryed out with aloud voice, and stopped their Ears, and run upon him with one accord, and cast him out of the City, and stoned him; and they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit; and he kneeled down, and crying with a loud voice, Lord lay not this Sin to their charge; and when he had said this, he fell asleep.

*James the Brother of John Martyred.*

After the Martyrdom of this blessed Stephen, the Apostle James suffered next, mention of which is in the Acts of the Apostles, how, that not long after the stoning of Stephen, King Herod stretched forth his hand to vex certain of the Church, who slew James the Brother of John with the Sword; of this James Eusebius also maketh mention, alleading Clement thus writing a memorable story of him; this James (saith Clement) when he was brought to the Tribunal Seat, he that brought him, (and was the cause of his trouble) seeing him to be condemned, and that he should suffer death; as he went to the Execution, he being moved therewith in Heart and Conscience, confessed himself also, of his own accord, to be a Christian: And so were they led forth together, where in the way he desired of James to forgive him that he had done; after that James had a little paused upon the matter, turning to him, said, Peace be unto thee, Brother, and kissed him, and both were beheaded together in the Year 36.

*Euseb. Lib. 2. Chap. 9.*

*James the Brother of Christ Martyred.*

James the Brother of Christ, was termed a just and perfect man; it is said, that he took in hand the Government of the Church after the Apostles; and when many of the Princes were perswaded, there arose a Tumult of the Jews, Scribes and Pharisees, saying, It is very dangerous lest the whole People look after this Jesus, as though he were Christ; and being gathered together they said to James, we pray thee slay this people, for they err in Jesus, as though he were the true Christ: we pray thee perswade this people concerning Jesus, for we all obey thee; yea, we and all the people testifie of thee, that thou art just, and respectest not the person of any man; stand therefore upon the Pinnacle of the Temple that thou mayst be seen aloft, and that thy word may be heard plainly of all the people. The foresaid Scribes and Pharisees placed James upon the Pinnacle of the Temple, and shouted to him, and said, Thou just man

*Euseb. Lib. 2. Chap. 23.*



man, at whose commandment we are all here, inſomuch as this people are ſeduced after Jeſus who was crucified, declare unto us which is the Door or way of Jeſus crucified; and he answered with a loud Voice, *why aſk ye me of Jeſus the Son of man, when ſhall he ſiteth at the right Hand in the great Power in Heaven*: When as he had perſwaded many, ſo that they glorified God at the Teſtimony of James, and ſaid, *Hofanna in the higheſt to the Son of David*: Then the Scribes and Pharifees ſaid among themſelves, *we have done very ill in cauſing ſuch a Teſtimony of Jeſus to be brought forth*; but let us climb up and take him, to the end that the people may be ſtricken with fear, and ſo may be brought to renounce his Faith; and they ſhouted, ſaying, O, O, and the juſt alſo is ſeduced; ſo they climbed up, and threw Juſtus down deadlong, ſaying, let us ſtone James Juſtus; and they began to throw ſtones at him, for after his fall he was not fully dead; and he fell upon his Knees, ſaying, *I beſeech thee Lord God and Father forgive them, for they wot not what they do*: And as they were ſtoning of him one of the Priests, the Son of Rachab, the Son of Cherabim, ſpake to them the Teſtimony which is in *Jeremiah* the Prophet, and cryed out, Cease, what do you? this juſt man prayeth for you: And one of them that were preſent, taking a fullers Club, ſtruck Juſtus on the head, and brained him. This James was ſo notable a man, that for his juſtneſs he was had in honour of all men, inſomuch, that the wiſe man of the Jews ſhortly after his Martyrdom, did impute the cauſe of the beſieging *Jeruſalem*, and other Calamities which hapned unto them, to no other cauſe, but unto the violence and injury done to this man: alſo *Joſephus* hath not left this out of his Hiſtory, where he ſpeaketh of him after this manner; theſe things ſo chanced unto the Jews for a vengeance, becauſe of that Juſt man James, which was the Brother of Jeſus; for ſhortly after his ſuffering *Veſpavianus* the Emperour deſtroyed the Land of *Jury*, and brought them into Captivity. Jof. Lib. 10.

*A Relation of the Perſecutions raiſed by the Romans againſt the Chriſtians in the Primitive Age of the Church during the ſpace of three hundred Years.*

*Eusebius*, and the moſt part of Writers do number the firſt Perſecutions to be Ten, wherein great Numbers of the Chriſtians were ſlain and tormented; ſome ſlain with the Sword, ſome burnt with Fire, ſome with whips ſcourged, ſome ſtated with Forks of Iron, ſome faſtned to the Croſs, or Gibbet, ſome drowned in the Sea, ſome their Skins pluck off, ſome their Tongues cut out, ſome ſtoned to death, ſome killed with cold, ſome ſtarved with hunger, ſome their Hands cut off, or otherwiſe diſ-membred, have been ſo left naked to the open ſhame of the World, whoſe kinds of puniſhment, although they were divers, yet the manner of conſtancy in all theſe Martyrs was one.

The firſt of theſe Ten Perſecutions was ſtired up by *Nero Domitianus*, The firſt of about the year 67. after the Birth of Chriſt. *Oroſius* writeth of *Nero*, the Ten Per-  
C
that ſecutions

*Orosius* lib. 5. that he was the first within *Rome* did raise up Persecution against the Christians, and not only in *Rome*, but in all the Provinces thereof, thinking thereby to abolish the Name of Christians in all places.

*Hier.* lib. de  
viris just.

In this Persecution the Apostle *Peter* suffered death, with many more Christians, as *Hierome* said *Simon Peter*, the Son of *Jona*, of the province of *Galilee*, and of the Town of *Bethsaida*, the Brother of *Andrew*, about the year 44, after Christ's birth came to *Rome* to withstand *Simon Magus*, in the time of *Nero*, and was crucified with his Head downwards, and his Feet upwards, himself so requiring; because, said he, I am unworthy to be crucified after the same manner as the Lord was.

*Paul* the Apostle, after his great travail and labours in preaching the Gospel in divers Countries, at last suffered Martyrdom in this first Persecution under *Nero*, and was beheaded; some writers say on the same day on which *Peter* was Crucified, although not in the same year, but in the next year following, which was the thirty seventh year after the Passion of Christ; that which he spake at his death is written as followeth.

*Paul* being delivered by *Nero* bound unto *Longinus* and *Magistus*, the cheif Officers, and *Acestus* the Centurion, that they should lead him without the City, and cause him to be beheaded; and *Paul* being full of the holy Ghost, spake the words of Eternal life, that both *Nero*, and all should believe in Jesus Christ, who was King of Heaven and Earth, who would destroy the glory of the world with fire; when they had led him away, *Longinus*, *Magistus*, and *Acestus* began to say unto him, Tell us, O *Paul*, where is that King? and where will he appear unto you? and how will you know him? and what will he give unto you, or what good will he bestow upon you, that you Christians so mightily love him, that by no means you will consent unto our Religion, that you may live and enjoy the good of this life; but rather, then all the pleasures of delight, to be led to die for him with divers Torments? for this seems to us to be a great error, to hate this joyfull life, and to imbrace with all your desire punishment and death: *Paul* therefore said, O ye wise men, and flourishing in knowledge, depart out of the darkness and error, wherein the nobility of your understanding is clouded with darkness lest you should see the Truth, which lyeth hid in you, return the eyes of your minds to the Eternal true Light, that ye may be able first to know your selves; and so come to the knowledge of that King with gladness, and to be saved from the fire which is to come upon the world, and to remain unhurt; for we do not War as you think, for some earthly King, but the living God, the Kingdom without end, who by reason of the Iniquities that is done in this World, he will come a Judge, and will judge it by fire, happy will that man be who will believe in him, he shall have Eternal life, and shall live World without end; and most unhappy is he who despising the Riches of his Bounties and long Suffering, will not return unto him, for he shall Perish Eternally.

The first Persecution beginning under *Nero*, as aforesaid ceased under *Vespasian*, who gave some rest to the poor Christians, after whole reign was moved not long after the second Persecution by the *Emperor Domitian*, Brother of *Titus*, his Tyranny was unmeasurable, he put to death all the Nephews of *Jude*, called the Lords Brother, and caused to be sought out, and to be slain all that could be found of the Stock of *David*. In the time of this Persecution *Simon* Bishop of *Jerusalem*, after other Torments, was Crucified to death. In this Persecution *John* the Evangelist was Banished into *Pashmos* for the Testimony of the Word, and after the death of *Domitian*, in the Reign of *Pertinax* the Emperor he came to *Ephesus*, being released in the year 100. He lived to a great age; some write, till he was 120. And this was his constant practice to his dying day, when age & weakness grew upon him at *Ephesus*, that he was no longer able to Preach to them, he used at every Publick Meeting to be led to the Meeting, and say no more to them, then, *Little Children love one another.*

Hierom  
Comin in  
C. 6. ad Ga.  
lat. Tom. 9.

He expressed great care for the good of souls, unweariedly spending himself in the service of the Gospel, and to beget People to the Truth, witness one instance in his visitation of the Churches neer *Ephesus*, he made choice of a young man, of goodly body, gracious face, and fervent mind, whom with a special Charge for his Instruction and Education he committed to the Bishop of that place; so *John* returned to *Ephesus*. But in process of time the young man became very dissolute, & perniciously accompanied himself with idle dissolute persons of ill behaviour, who put him in a way to steal and rob; so after he forsooke the right way, he brought himself unto a bottomless Pit of all disorder and outrage, and a rout of Theeves being gathered together, he became their Captain, which *John* at his return understanding, was sorely troubled, and said, I have left a wife keeper of our Brothers soul; prepare me a Horse, and let me have a Guide, he hastned and rode in post, being come to the place appointed, he is straitwayes taken of the Theevish watch, he neither fled nor resisted, but said bring me to your Captain, who in the mean time, as he was armed, beheld him coming; but as soon as he saw his face, and knew it was *John* he was stricken with shame, and fled away, the Old man persued, and cryed, my Son, why fleest thou? O Son, tender my case, be not afraid, as yet there remaineth hope of Salvation; I will undertake for thee with Christ, I will die for thee, if need be, as Christ did for us; which words seized so on the young man, that his Countenance changed, and he shook off his Armor, and trembled, and wept bitterly, and imbraced the Old man, and answered as well as he could for weeping; so afterwards the Apostle brought him into the Church again. Yet notwithstanding all these continual Persecutions, and horrible Punishments, the Christians daily encreased, deeply rooted in the Doctrine of the Apostles, and watered plentifully with the Blood of Saints, as saith *Necephorus*.

p. 200.

Euseb. lib. 3.  
Chap. 10.  
p. 92.

Ex Nicepho  
ro Lib. 3.  
Chap. 32.

*Everastus* Bishop of *Rome* was Martyred under *Trajanus* in the year *Everastus* 102. persecuted



102. after Christ, and *Ignatius* Bishop of *Antioch* was Martyred in his Regim; with many more Christians: This *Trajanus* was very impious towards the Christian Religion, and cruel towards the Christians, and caused the Third Persecution; in which Persecution *Pliny* the second, a Heathen Philosopher, a man learned and famous, seeing the lamentable Slaughter of Christians, and moved therewith to pity, wrot to *Trajanus* of the pitiful Persecution, certifying him, that there were very many thousands of them daily put to death, of which none did any thing contrary to the *Roman* Laws worthy persecution, saying that they used to gather together in the Morning before day and sing Hymns to a certain God whom they worshipped, called Christ, in all other their Ordinances they were godly and honest, and for proof hereof, saith he, I caused two Maidens to be laid on the Rack, and with Torments to be Examined about the same, but finding nothing in them, but only lewd and immoderate superstition. I resolved to surcease farther enquiry, till I receive further Instructions from you in this matter: *Trajan* having read this Epistle, returned answer, that it was his mind that the Christians should not be sought after; but if they were brought and convicted, that then they should suffer Execution. Whereof *Tertullian* speaking, said, Oh confused Sentence, he would not have them sought for, as men Innocent, and yet would have them punished as men guilty. This *Trajan* sent a Command to *Jerusalem*, that whosoever could be found out of the Stock of *David* should be inquired for, and put to death. In this Persecution suffered *Phocas* Bishop of *Pontus*, whom *Trajan*, because he would not worship *Neptune*, caused to be cast into a hot Lime-Kill, and afterwards to be put into a scalding Bath, where he ended his life in the cause of Christ; Then also *Ignatius*, Bishop of *Antioch*, was apprehended, and sent to *Rome*, where he was devoured of wild Beasts; and beside these, many thousands more were martyred.

*Polycarpus*  
suffered.

In the Reign of *Antoninus Verus* a great Number of the Christians suffered most cruel punishments and torments, especially in *Asia* and *Francia*, among whom was *Polycarp*, Bishop of *Smyrna*, who was burnt at a Stake at *Smyrna*. About this time also suffered *Blandina*, and *Ponticus* a youth of fifteen years old, who defying their Idols, and constantly cleaving to Christ, were put to all the Torments their enraged Enemies could devise, till at last the youth gave up the Ghost; *Blandina* was first pitifully whiped, and then thrown to the wild Beasts, then tormented on the Gridiron, and at last slain. *Commodus* the Emperour upon his Birth day calling the People of *Rome* together in a great Royalty, cloathed in his Lions skin, sacrificed to *Hercules*, causing it to be proclaimed, that *Hercules* was the Patron of the City; whereupon *Vincentius Enfebius*, *Perigrenous* and *Potionious*, learned men, being stirred up with Zeal, went about from place to place converting the Heathen to the Faith of Christ; and hearing of the Madness of the Emperour and People, they reproved that Idolatrous blindness, exhorting them to believe in the true and living God, and that forsaking the worshipping of Divels, they should honour God alone. The Emperour hearing thereof caused them to be Apprehended, & required them to Sacrifice

*Hercules* which they refusing to do, he caused them to be grievously tormented, and pressed to death with weights of Lead.

*Severus*, another Emperour, put forth Proclamations, that no Christians should be suffered to live; hereby a great Persecution was stirred up on every side, and an infinite number of Martyrs were slain:

*Potamiena* was tormented with boiling Pitch poured upon her, and afterwards, with her Mother *Merfila*, and *Rhais* was burnt in the Fire; and when *Basilides* Captain, having the Maid to execution, as he led her to the place, he repressed the raging of the Multitude, who followed with raging and reviling, which she seeing, prayed to the Lord for his Conversion to the true Faith, and so with admirable patience suffered Martyrdom.

*Potamiena*  
persecuted.

Shortly after *Basilides* being required to give an Oath in the behalf of his fellow Souldiers he denied the same plainly, affirming, that he was a Christian, and therefore he could not Swear; they which heard him thought he jested at first, but when he had constantly affirmed it, they had him before the Judge, who committed him to Ward; the Christians wondering at it, went to him and inquiring the cause of his Conversion, he told them, that *Potamiena* prayed for him, and so he saw a Crown put upon his head, adding that it should not be long before he received it; and accordingly the next day he was beheaded.

*Basilides*  
suffered.

A certain Christian being examined before the Judge, and through fear being ready to shrink back, there were certain persons standing by, who were ready to burst for grief, making signs to him, by their hands and gestures, to be constant; which being observed they were ready to be laid hold on; but they of their own accord pressed up to the Judge, professed themselves to be Christians, which much emboldened the weak Christian, and terrified the Judge; this being done, they departed away, rejoicing for the Testimony they had given of their Faith.

The Crimes and Accusations that was laid to the charge of the Christians by the Persecutors, were, That they refused to worship Idols, and the Emperours, and that they professed the Name of Christ; yet besides, all the Calamities and evils that happened in the World, as Wars, Famine, Pestilence, &c. were imputed only to the Christians. But *Cyprian* and *Tertullian*, confuting these Slanders, proved, That the special cause of all those Miseries which beset the Empire, proceeded from the shedding of the Innocent Blood of the Christians; *Cyprian* was at last condemned to have his Head cut off, who patiently and willingly submitted his Neck to the stroke of the Sword.

The crimes  
and charges  
laid to the  
Christians.

*Sixtus*, Bishop of Rome, with his six Deacons, for the Christian Faith were all beheaded.

*Laurence* also, another of his Deacons, following *Sixtus*, as he went to his Execution, complained that he might not suffer with him, but that he was secluded, as the Son from the Father; to whom the Bishop answered, That within three days he should follow him, bidding him in the mean time to go Home, and if he had any Treasures,

*Laurence*  
Martyred.

to distribute them amongst the Poor; the Judge hearing mention of Treasures, supposing that *Laurence* had great store in his custody, commanded him to bring the same to him; *Laurence* craved three days respite, promising then to declare where the Treasure might be had; in the mean time he caused a good number of Christians to be gathered together, and when the day of his answer was come, the Persecutors strictly charged him to make good his promise; but Valiant *Laurence* stretching his Arms over the Poor, said, *These are the precious Treasures of the Church; these are the Treasures indeed, in whom Christ hath his Mansion, &c.* But the Tyrant, in a great fury and madness, cryed, kinde the Fire, make no spare of Wood; hath this Villain deluded the Emperour? Away with him, whip him with Sourges, jerk him with Rods, buffet him with Fists, brain him with Clubs, jesteth the Traytor with the Emperour? Pinch him with fiery Tongs, gird him with burning Plates, bring out the strongest Chains and Fire-forks, and the Grate of Iron, set in on the Fire; bind the Rebel hand and foot, and when the Grate is red hot, on with him, roast him, broyl him, tosse him, turn him; upon pain of our high displeasure, do every man his office, Oh ye Tormentors; Immediately his command was obeyed, and after many cruel handlings, this meek Lamb was laid on the Gridiron; but what he indured was with such patience, that the Emperour seemed to be tormented more then him, though his Flesh broyled, the other's Heart burned; and when he had been pressed down with Forks for a great space, in the mighty Spirit of God he spake to the Tyrant, thus.

*This side is now roasted enough, turn up, Oh Tyrant great;  
(Assay) whether roasted or Raw thou thinkest the better Meat.*

*Dioniceus* writeth, that the number of those that suffered Martyrdom about that time was great, Men, Women, young Men, Maidens, old Wives, and Men of all sorts and ages, of whom some with Scourgings and Fire, and some with the Sword obtained the Victory, and got the Crown; neither, saith he, to this day doth the President cease cruelly Murdering such as be brought before him, tearing some with Torments, Imprisoning others, and commanding that no man should come to them; yet God with the daily resort of the Brethren doth comfort the afflicted.

Not long after this time the Church had Peace for about the space of forty four years, during which time it did mightily encrease and flourish, and divers of the Christians were preferred both to Court, and elsewhere; but through this great prosperity the Christians began to degenerate, and to grow Idle, striving and contending among themselves upon every occasion, with railing words bespattering one another in a despiteful manner, Bishops against Bishops, and People against People, moving hatred and sedition each against other, besides cursed Hypocrisie and Dissimulation more and more, by reason whereof Gods Judgments brake forth against them, the Pastours being inflamed in mutual contempt against each other; then did the Lord raise up Adversaries against his People; then did *Dioclesian* the Emperour



Emperour raise a great and grievous Persecution against the Church, commanding all the Meeting-places of the Christians to be spoiled and cast down, and the Book of the Scripture to be burnt, which was executed with all rigour and contempt that might be, giving out Edicts for the displacing of all Christian Magistrates; and for Imprisoning of the Elders and Bishops, and a great Persecution ensued: But the Christians manfully passed through exceeding bitter Torments, by Scourging, Whipping, and Racking, and being put to death; so that it cannot be expressed what number of Martyrs suffered, what Blood was shed through all Cities and Regions for the Name of Christ in this Emperours time, by divers Torments, some being hanged up by the Feet, and by the smoke of a small Fire strangled.

One Peter was hoisted up naked, and so beaten and torn with Whips, that his Bones might be seen; then they poured on Salt and Vinegar, and after Roasted him with a soft Fire.

Also many Christians being met together, Maximilian the Emperour sent some to burn the Meeting place, and burn them all; but first they commanded a Cryer to Proclaim, that whosoever would have life should come out, and sacrifice to Jupiter, otherwise they should be all burnt; then one stepping up boldly in the name of all the rest, said, *we are all Christians, and believe that Christ is our only God and King, and we will sacrifice to none but him*: hereupon the Fire was kindled and many Men Women and Children were burnt in that place.

And the punishments these Christians endured were so great, and horrible, as no Tongue is able to express; as Whippings, Scourgings, Rackings, horrible Scrapings, Sword, Fireship-boats, whereinto many were put, and sunk into the Sea, as also hanging upon Crosses, binding some to the bodies of Trees, with their Head hanging downwards, hanging others by the middles upon Gallowses, till they dyed of hunger, throwing divers alive to Bears, Leopards, wilde Bulls, pricking others with bodkins, and tallens of Beasts, till they were almost dead.

The Christians being assembled at Antioch, where one Romanus ran to them, declaring to them that the Wolves were at hand, which would devour them; yet he exhorted them not to fear: A Band of armed men were sent against them, but they kept their Faith; whereupon the Souldiers sent word to their Captain, that they could not force the Christians to deny their Faith, by reason of Romanus, who did so mightily encourage them; The Captain commanded that he should be brought before him, which was done accordingly; What, saith the Captain, Art thou the Author of this Sedition? Art thou the cause that so many lose their lives; by the Gods I Swear, thou shalt answer for them all, and shalt suffer those Torments that thou encouragest them to undergo: Romanus answered, Thy Sentence, O Emperour, I willingly embrace, I refuse not to be sacrificed for my Brethren, and that by as cruel Torments as thou canst invent: The Captain being much enraged with this his stout answer, commanded him to be trust up, and his bowels  
drawn

Romanus  
Persecuted.

drawn out; whereupon the Executioner said, not to Sir; this man is of noble parentage, and therefore he may not be put to so ignoble a death; scourge him then, quoth the Captain, with whips having knobs of lead at the end; but *Romanus* long all the time of his whipping, requiring not to favour him for nobilities sake; nor the blood of Progenitors, saith he, but the Christian Profession makes me Noble. Then did he deride their Idol Gods, which enraged the Tyrant, so that he commanded his sides to be lanced with Knives, till the Bones were laid open; yet still did the holy Martyr preach the living God, and the Lord Jesus Christ to him, for which the Tyrant commanded them to strike out his teeth; also his face was buffeted; his Eye-lids torn; his Cheeks galled with Knives; the skin of his Beard pulled off, yet the meek Martyr said, *I thank thee, O Captain, that thou hast opened to me so many Mouthes, as Wounds, whereby I may Preach my Lord and Saviour Jesus Christ; Look how many Wounds I have, so many mouths I have lauding and praising God.* The Captain astonished at his constancy, bad them give over tormenting him, yet he threatned to burn him, reviled him, and blasphemed God saying, Thy crucified Christ is but a yesterdaies God, the Gods of the Gentiles are of greatest Antiquity, But *Romanus* taking occasion from hence, declared to him the Eternity of Christ, withall, saying, give me a Christian Child of seven years old, and thou shalt hear what he will say; hereupon a Boy was called out of the Multitude, to whom *Romanus* said, Tell me my pretty Babe, whether thou think it reason that we worship Christ, and in Christ one Father, or else that we worship infinite Gods; the Child answered, that certainly what we affirm to be God must needs be one, which with one is one and the same, and inasmuch as this one is Christ, of necessity Christ must be the true God; for that there be many Gods we Children cannot believe. The Captain amazed at this, said, Thou young Villain and Traytor, where, and of whom learnest thou this Lesson? of my mother, said he, with whose milk I sucked, in this Lesson, that I must believe in Christ; The mother was called, and she gladly appeared; the Tyrant commanded the Child to be horsed up, and scourged; the Standers by beholding this merciless act, could not refrain from tears; the joyful and glad mother alone stood by, with dry cheeks, yea, she rebuked her sweet Babe for desiring a cup of cold water, charging him to thirst after the cup that the Babes of *Bethlem* once drunk of; she willing him to remember little *Isaac*, who willingly offered his neck to the dint of his fathers Sword, &c. Then did the cruel Tormentor pull of the skin, hair and all from the crown of the Childs head; the mother, *Crying, Suffer my Child, anon thou shalt pass* to him that will adorn thy head with a Crown of Eternal glory. Thus the mother counselleth and encourageth, the Child is encouraged and receiveth the stripes with a smiling countenance. The Captain seeing the Child invincible, and himself vanquished, commanded him to be cast into the stinking Prison, whilst the Torments of *Romanus* were renewed and encreased; then was

*ROMANUS*

*Romanus* brought forth again to receive new strips upon his old sorts, the flesh being torn, and the bare bones appearing, yet the cruel Tyrant raging like a mad man, quarrelled with the Tormentors for dealing so mildly with him, commanding them to cut, prick and punch him; and then he passed sentence upon him, together with the Child to be burned to death; to whom *Romanus*, said, I appeal from this unjust sentence of thine to the righteous Throne of Christ, that upright Judge; not because I fear thy cruel Torments, and merciless handling, but that thy Judgments may be known to be cruel and bloody. When they came to the place of Execution, the Tormentors required the Child of his mother, for she had carried it in her Arms from the Prison, she kissed it, delivered it to them, and as the Executioner was striking off his head, she said, farewell my sweet Child.

All Laud and praise with heart and Voice,  
O Lord, we yeild to thee;  
To whom the death of all thy Saints  
We know most dear to be.

The Childs head being cut off the mother wrapt it in her garment, laid it to her brest, and so departed. Then was *Romanus* cast into a mighty Fire which being quenched with a great storm of Rain; the Tyrant commanded his Tongue to be cut out, and afterwards caused him to be strangled in the Prison.

*Gordius* a Centurion in *Cesarea*, in the heat of this Persecution left his charge, living a solitary Life in a Wilderness for a long time, at last when a solemn Feast was celebrated to *Mars* in that City, and multitudes of People were assembled in the Theatre to see the Games, he came and got up into a conspicuous place, and with a loud Voice said; behold I am found of those that sought me not. The Multitude hereupon looked about to see who it was that spoke this, and *Gordius* being known, he was immediatly brought before the Sheriff, and being asked, who, and what he was, and why he came thither? he told him the whole Truth, professing, that he believed in Christ, valued not their threatings, and chose this as a fit time to manifest his Profession in: Then did the Sheriff call for Scourges, Gibbets and all manner of Torments; to whom *Gordius* answered, That it would be a loss and damage to him if he did not suffer divers Torments and Punishments for Christ and his Cause. The Sheriff more incensed hereby, commanded all those Torments to be inflicted on him, with which *Gordius* could not be overcome, but sang, The Lord is my helper, I will not fear what man can do unto me, and I will fear no evil, because thou Lord art with me, &c. Then did he blame the Tormentors for favouring him, provoking them to do their uttermost; the Sheriff not prevailing that way, sought by flattery to seduce him, promising him Preferment, Riches, Treasures, Honour, &c. if he would deny Christ; but *Gordius* deriding his foolish Madnes, saying, That he looks for greater preferment in Heaven then he could give him here upon Earth. Then was he condemned, and had out of the City and burnt,



Multitudes followed him, and some kissing him with Tears, intreated him to pity himself, to whom he answered, Weep not, I pray you, for me, but for the Enemies of God, which fight against the Christians, weep, I say, for them which prepare a Fire for us, purchasing Hell-fire thereby for themselves in the day of Vengeance; and cease, I pray you, thus to molest my quiet and settled mind; for truly, *For the Name of Christ, I am ready to suffer a Thousands deaths, &c.* Others perswaded him to deny Christ with his mouth, and to keep his Conscience to himself: my Tongue (saith he) which by Gods goodness I have, cannot be brought to deny the author and giver of the same; for with the Heart we believe unto righteousness, and with the Tongue we confess unto Salvation; and thus perswading and encouraging the People to be willing to dye in the like cause, with an unappalled countenance he willingly gave himself to be burnt.

*Basil* in one of his Orations relates a Story of one *Julitta*, from whom one of the Emperours Officers took all her Goods, Lands and Servants, contrary to all Equity; whereupon she complained to the Judges, and a day of hearing was appointed, where the spoiled Woman lamentably declared her Case; but the wicked Villain that had robbed her, said, that her Action was of no force, for she was an Out-law, for not observing the Emperours Gods, and that she was a Christian: His Allegation was allowed, Incense was prepared for her to offer to the Gods, which if she refused, she should neither have protection nor benefit of the Emperours Laws, nor continue her life; she hearing this, in the mighty Strength of God, said, Farwel Riches, welcome Poverty; Farwel Life, welcome Death, all that I have, were it a Thousand times more, would I lose, rather then speak one wicked word against God my Creator; I yeild thee most hearty thanks, O my God, for this gift of Grace, that I can condemn and dispise this frail and transitory World, esteeming the Profession of Christ above all Treasures. And thence forth, when any Question was proposed to her, her answer was, I am the Servant of Jesus Christ; her Kindred and Friends earnestly solliciting her to change her mind, but she constantly refused, with detestation of their Idolatry: Then did the cruel Judge condemn her to be burnt, which Sentence she embraced joyfully, as a thing most sweet and delectable; and so she addressed her self to the Flames, in countenance, gesture and words declaring the Joy of her Heart, coupled with singular constancy, and so embracing the Fire she sweetly slept in the Lord.

Thus near the space of three hundred years was the Church of Christ assaulted on every side, had small rest, no joy nor outward safety in this present World, but in much bitterness of Heart, in continual tears and mourning under the Cross passed over their days, being spoiled, imprisoned, contemned, reviled, famished, tormented and martyred every where, by night assembling to sing Praises to God; in all which their dreadful dangers, and sorrowful afflictions, notwithstanding the goodness of the Lord left them not desolate, but the more their outward Tribulations did increase, the more their inward Consolations did abound; and the farther off

off they seemed from the joyes of this Life, the more present was the Lord with them with Grace and fortitude to confirm and rejoyce their Souls; and though their possessions and riches in this World were lost and spoiled, yet were they enriched with heavenly Gifts and Treasures from above an hundredfold; then was true Religion truly felt in the Heart; then was Christianity not in outward appearance shewed only, but in inward affection received; then was the Name and Fear of God true in Heart, not in Lips alone dwelling; Faith then was fervent, Zeal ardent, Prayer not swiming in the Lips, but groaned out to God from the bottom of the Spirit; then was no Pride in the Church, nor leisure to seek riches, nor time to keep them; contention for Trifles was then so far from Christians, that well were they when they could meet to pray together against the Devil the author of all dissention.

But after this the Christians coming to be in favour with the Emperours, and riches and worldly wealth crept into the Clergy, and the Devil poured his venom into the Church, so that true humility began to decay, and Pride to set in his Foot; and after the Church through favour of the Emperours, was indued with Lands, Donations, Possessions and Patrimonies; and the Bishops feeling the smack of Wealth, ease and prosperity, began to swell in pomp and pride, and the more they flourished in this World, the more Gods holy Spirit forsook them; till at last the Bishops, who were for a long time kept low, and persecuted, as before is related; now of persecuted People, began to be Persecutors of others, and through their pride and riches were wholly degenerated from the true Religion, and became Adversaries to God, and persecuted and destroyed his living Witnesses and Members, as any were raised up from time to time to bear a Testimony against their Apostacy, as in this following History will appear.

## Part III

*Containing an Account of the grievous Sufferings, Persecutions and Martyrdom of the Servants of the Lord, inflicted on them by the Papists, after the Apostacy from the antient Primitive Gospel of Truth preached by Christ and his Apostles.*

Rev. 13.

**I**ohn saw there would be an Apostacy from the blessed Faith in his daies, for he saw a Beast rise out of the Sea, and the Dragon gave him his Power, and his Seat, and great Authority, and all the World wondered after the Beast, and they worshipped the Dragon which gave Power unto the Beast, and they worshipped the Beast, saying, who is like unto the Beast? who is able to make War with him? And he opened his Mouth in Blasphemy against God, to Blaspheme his Name and his Tabernacle, and them that dwell in Heaven, and it was given unto him to make War with the Saints, and to overcome them; and power was given him over all Kindreds Tongues and Nations, and all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World.

After this great Darkness had spread over Nations and People for some years, the Lord raised up some from time to time to bare Testimony, according to their measures of light and knowledge they had received, against the blindness and ignorance that the World was under, as in the following instances the Reader may observe.

Robert Groshead living in the year 1240 wrot sharply to the Pope, (especially for the evils he committed in England) that he was opposite to Christ, a Murderer of Souls and an Heretick, and complained on his death-bed of the corruptions which were sprung up in the Church, and inveighed bitterly against the manifold abominations of the Church and Court of Rome, saying, well may these verses be applied to them.

*The whole world cannot suffice their greedy covetous mind,  
Nor all their drabs and naughty pack, their filthy lusting kind.*

For his thundring against the Romish Church, and for his publick reproving of the covetousness, pride and manifold Tyrannies of the Pope he was excommunicated to the pit of Hell by Innocent the fourth, and cited to come to his bloody Court; but he appealed from the  
Popes



Popes Tyranny to the Eternal Tribunal of Jesus Christ, and shortly after died: Yea, before this there were some found in *England* who testified against the corruptions of the Church of *Rome*, and suffered for the same, for in the year 884. *John Patrick Erigena* wrote a Book about the Lords Supper, which was afterwards condemned by the Pope, and he martyred for it.

In the year 960. some were brained in the Face at *Oxford*, and banished for saying, That the Church of *Rome* was the Whore of *Babylon*; Monkeny a stinking Carion; their Vows nurses of sodomy; Purgatory and Masses, &c. inventions of the Devil.

In the year 1126. there was one *Arnold* an *English* Preacher was cruelly butchered for preaching against Prelates pride, and Priest wicked lives.

About the year 1160. about thirty *Waldenses* came into *England*, one *Gerrard* being their Minister, these People labouring to win Disciples to Christ, were quickly smelt out by the Popish Clergy, and great complaints were made against them to the King, being *Henry* the Second, who caused them to be brought before an Assembly of Bishops at *Oxford*, where *Gerrard* speaking for them, said, to this effect; we are Christians, holding the Doctrine, of the Apostles; in their Examinations they would not admit of Salt, Spittle, and Exorcisms in Baptism and the Eucharist, nor of binding with the stool in Marriage; and being admonished to repent and return to the unity of the Church, they despised that counsel; and scorned threats, saying, *Blessed are they which Suffer Persecution for Righteousness sake, for theirs is the Kingdom of Heaven.* Then did the Bishops excommunicate them, and so delivered them over to be corporally Punished by the King, who caused them to be burnt as Hereticks in the forehead, and to be whipt through *Oxford*, they singing all the while, *Blessed are ye when men hate you, and despitefully use you;* and the King further commanded that none should presume to receive them to house, nor to cherish them with any comfort, whereby they miserably perished with hunger and cold, none affording any comfort to them.

These *Waldenses* are reputed the first Reformers after the darkness of Popery had overspread the Christian World, as before is related: And Pope *Alexander* the third being informed, that divers persons in *Lyons* questioned his Sovereign Authority over the whole Church, cursed *Valdo* and his Adherents, commanding the Arch-Bishop to proceed against them by Ecclesiastical censures to their utter extirpation; whereupon they were wholly chased out of *Lyons*; *Valdo* and his followers were called *Waldenses*, who afterwards spread themselves into divers Countries, and Companies, and for their Religion many of them were Burnt to death, and fleeing into *Germany* and other Countries, many of them were put to death; Pope *Alexander* made a Decree that these Gospellers, and all their Favourers should be excommunicated, and that none should sell them any thing, or buy any thing of them.

But the *Waldenses*, notwithstanding all the Popes Curses, continued

tinued publishing, that the Pope was Antichrist, the Mass an Abomination, the Host an Idol, and Purgatory a Fable; whereupon Pope Innocent the third *Anno* 1198. seeing that the other remedies were not sufficient to suppress these Hereticks, as he called them, authorized certain Monks Inquisitors who by process should apprehend and deliver them to the secular power, by a far shorter, but much more cruel way than was used formerly, for by this means they were by thousands delivered into the Magistrates hands, and by them to the Executioners, whereby in a few years all *Christendoms* was moved with compassion to see so many burnt and hanged that did trust only in Christ for Salvation.

And from the year 1170. to the year 1470. many noble Witnesses were raised up in *England*, and elsewhere, to write against the Popes pride, calling him Antichrist, &c. and to bear a publick Testimony in these dark times against the corruption and abominable Idolatry (which was crept into the Church) with the hazard of their Lives and Liberties, amongst which were the *Lollards*, of the increase of whom the Pope had often complained in *Richard* the second's time, but could not prevail; and King *Henry* the fourth coming to the Crown by Usurpation, to ingratiate himself with the Clergy, made a Law, that *Lollards* should be burnt at the discretion of the Bishops; whereupon divers suffered Martyrdom, as followeth.

*William Saw-  
tery* Suffer-  
ed.

*William Sawtery* of *London* in the year 1400. was imprisoned by *Thomas Arundell* Arch-Bishop of *Canterbury*, *William Sawtery* desired his cause might be heard by the Parliament then sitting for the commodity of the whole Realm, but the Bishops would not allow it, but caused him to be brought before them, who examined him upon eight Articles, the last whereof was about Transubstantiation, to which he answered, that after the words of Consecration there remained very bread, the same bread, which it was before the words were spoken; whereupon he was condemned by *Robert Hall*, the Bishops Chancellour, after which they got a warrant from the King, directed to the Mayor and Sheriff of *London* for his burning.

*William Thorp* for the same cause was examined and imprisoned; and after a long examination, before the Arch-Bishop, was committed to another foul bad Prison, where he never was before, of which place he writeth as followeth: After I was brought to Prison, when all men were gone forth from me, the Prison doors fast, being by my self, I began to Think on God, and to thank him for his goodness, and I was then greatly comforted, not only for that I was then delivered for a time from the presence of the Scorning, and from the Menacing of my Enemies, but much more I rejoyced in the Lord, because that through his Grace he kept me so, both among the flattering especially, and among the menacing of mine Adversaries, that without heaviness and anguish of my Conscience I passed away from them.

In his examination the Bishop told him, that it was certified against him, that he preached openly and boldly in *Shrewsbury* that

that Priests have no title to Tythes, the substance of his Answer was.

There was one came to Prison to me, and asked, what I said of Tythes, to whom I said, ask the Priests and Clerks of the Town, the man replied, our Prelates say, they are cursed that withdraw their Tythes; I said, I wonder any Priest say men are cursed without the ground of Gods Word, and put the man to enquire of the Priest of that Town, where the sentence of cursing them that Tythed nor was written in Gods Law; and I said further in the old Law, which ending not fully till Christ rose up from death to life, God commanded Tythes to be given to the Levites, but the Priests were to have but the tenth part of those Tythes given to the Levites; now, said I, in the new Law neither Christ, nor any of his Apostles took Tythes of the People, nor commanded the People to pay Tythes, but Christ taught the People to shew works of mercy, and I said not of Tythes, but of pure Almes of the People Christ and the Apostles lived, when they were so busie in preaching the word to the People, that they could not otherwise work to get their livelihood.

Then the Bishop said, thou preachedst openly at *Shrewsbury*, that it is not lawful to swear in any case.

*Thorp* said, by the Authority of the Epistle of *James*, and by witness of divers others, I have preached openly in one place or other, that it is not lawful for any to swear in any case by any Creature.

The Martyr  
against  
swearing on  
a Book.

Then the Clerk asked, him whether it were not lawful for a Subject, at the command of his Prelate, to kneel down and touch the holy Gospel book, and kiss it, saying *so help me God, and this holy Dome?*

*Thorp* said, Ye speak full largely, what if a Prelate command his Subject to do an unlawful thing, should he obey?

*Arch-Bishop*; a Subject ought not to suppose that his Prelate will bid him do an unlawful thing.

*Thorp*, But to our purpose related the Opinion of a master in Divinity in the matter of Swearing, who said, it was not lawful either to give or take any such charge upon a Book, for every Book is nothing else but divers Creatures, of which it is made of: Therefore to sware upon a Book is to swear by Creatures, and this swearing is ever unlawful; this Sentence (saith *Thorp*) witnesseth *Chrysostom* plainly, blaming them greatly that bring forth a book to swear upon, charging Clerks, that in no wise they constrain any Body to sware, whether they think a man to sware true or false. Then the *Arch-Bishop* scorned me, and threatened me with sharp and great Punishment, except I left this Opinion of swearing.

*Thorp* said, It is not only my opinion, but the opinion of Christ, *James* and *Chrysostom*, and divers others.

The Clerk said, Wilt thou tarry my Lord longer? submit thee here meekly to the Ordinance of holy Church, and lay thy hand upon a Book, touching the holy Gospel of God, promising, not only



only with thy Mouth, but also with thine Heart to stand to my Lord's ordinance.

*Thorp* said, have I not told you here, how that I heard a Master of Divinity say; That in such case it is all one to touch a Book, as to swear by a Book.

*Bishop*, There is no Master of Divinity in *England*, but if he hold this opinion before me, I shall punish him, as I shall do thee, except thou swear as I shall charge thee.

*Thorp*, Is not *Chrysostom* an ententive Doctor,

*Bishop*, Yea.

*Thorp*, If *Chrysostom* proveth him worthy of great blame that bringeth forth a Book to swear upon, it must needs follow that he is more to blame that sweareth on that Book.

The Clark said, lay thine Hand upon the Book touching the holy Gospel of God, and take thy charge.

*Thorp*, I understand that the holy Gospel of God may not be touched with mans Hand.

It was mentioned before that he was imprisoned by *Thomas Arundell Arch-Bishop* of *Canterbury*; and it is recorded that he was by the said Bishop at last secretly put to death in the year 1407.

*John Purvey*  
Martyr

*John Purvey* was imprisoned by *Henry Chicheley Arch-bishop* of *Canterbury* in the year 1421. he writ a Book against the Pope, wherein he calls him Antichrist, and that his censures was like the blast of *Lucifer*. He, the said *Purvey* complained, that many before him, who had impugned the Romish errors, had been imprisoned, killed, and their Books burnt, and that none were suffered to preach but such as would swear obedience to the Pope: For which he was imprisoned, and secretly made away by the aforesaid Bishop.

*Roger Aston*  
and other  
Persecuted.

In the year 1413. *Roger Aston*, *John Brown*, *John Beverly* were persecuted, and put to death for their Testimony to the Truth, in *Giles's* in the field, together with divers others, to the number of thirty six, all which were hanged with Fire made under them. These godly persons in these dangerous times used to meet in the night in *Giles's* in the Fields to pray and preach, which the Bishops having notice of, they informed the King as if they intended to rebel; whereupon the King going with many armed men at Midnight took these thirty six, and caused them to be executed; the number that were assembled was greater, but they fled, amongst whom was *Wil. Murle* of *Dunstable*, Maultster, who being afterwards apprehended was drawn hanged and burnt, within few daies after their Execution: *Thomas Arundel Arch-bishop* was so stricken by God in his tongue, that he could neither swallow any food, nor speak for diverse daies before his death, whereby he died in much misery. And this was thought to come upon him, for that he so bound the Word of the Lord, that it should not be preached in his daies.

A Judgment on a  
Persecutor.

About this time there began to spring forth some light in *Bohemia*, the *Bohemians* having received some of *Wickliff's* Books, began first to taste and favour Christs Gospel, till at length by the preaching of *John Hus* they encreased more and more in knowledge, inasmuch that

that Pope *Alexander* the fifth hearing thereof, began to stir Coals, and directed his Bull to the Arch-bishop of *Swinco*, requiring him to look to the matter, that no persons should maintain that Doctrine; and not long after this *John Hus* and *Jerome* of *Prague* were both condemned, and burnt at *Constance*, by the Council held there; and yet their blood did not satisfie their Adversaries, but they took further counsel for the destruction of these People in the whole Nation; for when fifty eight of the cheif Nobles of *Bohemia*, in the Name of all the Commons Anno 1416. had sent letters from *Prague* to the Council, complaining, that *John Hus* their Pastor, an innocent and holy man, and faithful Teacher of the Truth was unjustly condemned, the Council instead of answering them, wrote Letters to some violent Papists who were in Authority, to assist their Legate in oppressing the Hereticks; and thereupon they persecuted them all manner of ways, using great violence towards them; insomuch that they raised Tumults, and one *Zisca*, a noble man of that Country, being sore grieved for the death of *John Hus* and *Jerome* of *Prague*, minding to revenge the Injuries which the Council had done, greatly to the dishonour of the Kingdom of *Behemia*, upon their Complices and Adherents he gathered together a number of men of War, subverted the Monasteries, and Idolatrous Temples, pulling down and breaking in pieces the Images and Idols, driving away the Monks and Priests, which he said were kept up in their Cloisters like Swine in their Styes to be fatted: when this *Zisca* died, in remembrance of him the *Bohemians* ingraved over his Tomb, in the *Greek* Language this Epitaph;

*John Zisca, a Bohemian, Enemy to all wicked and Covetuous Priests, but with a godly Zeal.*

Yet still as the Popish party prevailed they exercised all manner of Cruelty upon the poor Servants of Christ, till they were utterly suppressed by force, many of whom fled into the hilly Country, neer to *Silesia*, to inhabit; where throwing off all superstitious practices they applied themselves to the best form that they according to the best of their understandings judged to be nearest to the primitive Christians, calling themselves Brethren and Sisters: They were branded with the Name of *Piccards*, a Name by which the *Waldenses* in *Piccardy* were called: The purity that was amongst them much displeased the Devil; for he raised a sudden and violent Tempest against them, and an Edict was proclaimed, threatening death to all that should administer to the *Piccards*; whereupon they were brought into great extremity: A second Edict came forth that none of them should be suffered either to live in *Bohemia*, or *Moravia*; hereupon they were dispersed amongst the Woods and Mountains, dwelling in Caves, where yet they were scarce safe, so that they were forced to make no Fire, nor dress any meat, but in the night time least the smoak should betray them. In the cold Winter nights sitting by the Fire they applied themselves to the reading of the Bible, and holy discourses, when in the Snow they went abroad to provide them necessaries they

went close together, and lest their foot-steps should betray them, the hindermost of them did draw after him a great bough to cover the prints which their feet had made.

But to return again to give a further account of Sufferers in England; *John Claydon* of *London* Currier in the year 1415. being examined before *Henry Chichly* Arch-Bishop of *Canturbury*, upon suspicion of Heresie, he confessed, that for the same cause he had been formerly imprisoned by *Robert Braybrock*, Bishop of *London*, in *Conway* Prison two years, and at another time three years in the Fleet, and also that he had several *English* books that he took delight to hear read to him, one of the books was entituled, *The Lanthorn of Light*, in which books were contained; 1. Speaking or Treating of the Text, how the Enemy did sow the Tears, there is thus said, *That wicked Antichrist, the Pope, hath sowed his Popish and corrupt Decrees, which are of no authority, strength, nor value; and that the Bishops Licence for a man to Preach is the true Character of the Beast and Antichrist: And that the Court of Rome is the Chief Head of Antichrist: And that no Reprobate is a Member of the Church:* His books being examined, were condemned as heretical, to be burnt in the Fire, and Sentence of Condemnation was past upon him by the Arch-Bishop, and he was delivered to the secular Power, by whom he was carried into *Smithfield*, and there burnt with one *Richard Turning* a Baker

The next year after the burning of these men, the Prelates of *England*, seeing the daily increase of the Gospel, and fearing the ruin of their papal Kingdom, took counsel together, with what diligence they could to maintain the same: Wherefore, to make their State and Kingdom sure, by Statutes, Laws, Constitutions and Terror of Punishment, *Henry Chichly* Arch-Bishop in his Convocation holden at *London* maketh another Constitution against the poor *Lollards*, which was sent abroad Anno 1416. to be straitly executed; in which their Officials (or Commissaries) were required twice every year at least, to make diligent enquiry after such persons as were suspected of Heresie; and Parishoners were to be sworn upon the Evangelists to discover whether they knew any frequenting privy Conventicles, or differing in their life and manners from other Common Catholick men, or that should have any Books in the *English* Tongue.

After the setting out of this Constitution aforesaid, great inquisition hereupon followed in *England*, and many good men, who began to have a love to the Gospel, were much troubled, and great Sufferers.

*John Gale* of *London* was summoned before the Arch-Bishop, for having a Book in *English*, entituled, *A Book of the new Law*.

*Ralph Mungin* for the same Doctrine was condemned to perpetual imprisonment.

*William White* a follower of *John Wickliff*, he was of a devout holy life, is recorded as a Morning Star in the midst of a Cloud, a man well learned, an upright man, and well spoken, for the love of the Truth he gave



gave over his Priesthood, but not his preaching, for he continually laboured to advance the glory of God, by reading, writing and preaching: The chief matters charged against him were, that he held;

*That men should seek for the forgiveness of their sins only at the hand of God.*

*That the Pope was an Enemy unto Christs Truth.*

*That men ought not to worship Images.*

*That the Romish Church was the Figg-Tree which Christ Cursea, because it brought forth no Fruit of the true Beleif.*

*That such as wear Cables, or be Anointed, or Shorn, are the Souldiers of Lucifer. And that all such, because their Lamps are not burning, shall be shut out when as the Lord shall come.*

He was apprehended (for preaching and teaching such like Doctrine) in *Norfolk*, and being had before the Bishop of *Norwich*; he was convicted, condemned and burnt in *Norwich* in the 7th Moneth 1424.

When he was at the Stake beginning to open his mouth to speak to the People, to exhort them and confirm them in the Truth, one of the Bishops Servants struck him in the mouth, thereby to force him to keep silence: And thus this good man received the Crown of Martyrdom, and ended this Mortal life, to the great grief of all good men in *Norfolk*; his wife *Joane* following her Husbands steps, according to her power teaching and sowing abroad the same Doctrine, confirmed many in Gods Truth, wherefore she suffered much trouble and punishment the same year at the hands of the said Bishop.

A Woman  
Preacher.

*John Goose* 1473. being called before the Bishops, and accused for Heresie, being condemned and delivered to *Robert Bellisdon* one of the Sheriffs of *London*, to see him burnt in the afternoon, the Sheriff, like a charitable man, had him home to his house, and there exhorted him to deny his Errors, he desired the Sheriff to be content, for he was satisfied in his Conscience. The Sheriff giving him some meat, he being very hungry did eat so freely as if the hour of his death had not been known to be so nigh, saying to the Standers by, *I eat now a good and competent Dinner, for I shall pass a little sharp Shower ere I go to Supper*; and having dined, he required that he might be led to the place where he should yield up his spirit unto God.

About this time there being a war begun by the *Turks* against the *Christians*, so called, there was great invasions and victories obtained by the *Turks* against them, insomuch that the *Turks* in the space of Thirty years subdued *Arabia*, got *Palestina*, *Phenetia*, *Siria*, *Egypt* and *Persia*, raging with their Armies throughout all *Asia* and *Europe*, Conquering as they passed: The causes of which Invasions and Victories as is recorded, were the dissention, discord, falshood, idleness, unconstancy, greedy avarice, lack of Truth and fidelity amongst Christian men, of all states and degrees both high and low; for by the wilful defection and back-sliding of the *Christians*, the Turkish power did exceedingly encrease, and them called *Christians*

A remarkable story and worthy noting.

Christians were by multitudes destroyed, and as it is written there was hardly a Town, City or Village in all *Asia* and *Grecia*, also in a great part of *Europe* and *Africa*, whose streets did not flow with the Blood of the Christians, whom these cruel *Turks* Murthered after an inhuman manner, Men and Women being by them cut in Pieces, Children stuck upon Poles and Stakes till they gored them to death in the sight of their Parents, dragging some at their Horse tails till they famished them to death, tearing some in Pieces tying their Arms and Legs to four Horses, treading the aged and feeble under their Horses feet: The Princes of *Rassia* had both their Eyes put out, with Basons red hot set before them, cutting some asunder in the midst, and with other Torments putting many to death, insomuch that the streets and ways of *Chalrides* did flow with Blood of them that were slain. The *Pretors* Daughter of which City, being the only Daughter of her Father, and noted to be of singular beauty, was saved out of the slaughter, and brought to *Mahumet* the *Turk*, to be his Concubine, but she denying to consent to his *Turkish* filthiness, was commanded therefore to be slain; it would be long to relate, and incredible to believe the cruel and horrible slaughters, and miserable tortures inflicted upon the Christians by these *Turks* in most parts of *Asia* and *Africa*, but especially in *Europe*.

And during all these Wars and Slaughters the Pope ceased not, continually calling upon Christian Kings and Princes and Subjects to take the Cross, and to War against the *Turks*, lest he should lose all; whereupon in that time of Darkness and Popery, many took Voyages to the holy Land, and many Battails were fought for the winning the holy Cross; and yet no success, neither ever came it prosperously forward, whatsoever the Pope attempted against him, what the cause was may be easily judged, if the Reader considers the gross Idolatry, prophaneſs and degeneration those called Christians were fallen into, having wholly lost the true Faith once delivered to the Saints, and instead of being Sufferers, which was once the portion of the true Christians, were now became Persecutors and Destroyers of such as would not stoop to their Idolatry, and to every foolish invention that the Popes from time to time did set up, and commanded to be observed. It is recorded, that in the time of Pope *Julius*, partly with his Wars, and partly with his Cursings in the space of seven years, about 200000. Christians were destroyed, so addicted to Bloodshed was this Pope; and as is written, surpassed many other Popes in Iniquity, that *wicelius* wrot thus of him, *Marti illum quam Christo deditiorem fuisse*, that is, that he was more given to War, and Batall, then to Christ; which made *Philip Melancton* write an Epigram in Latine upon him, the sence of which in *English* is as followeth:

When *Julius* Pope against the *French* determin'd to make War,  
As fame reports he gathered up great Troops of men from far,  
And to the Bridge of *Tyber* then, marching as he were Wood,  
His holy Keys he took and cast them down into the Flood,

And

And afterward into his hand he took a naked Sword ;  
And shaking it, brake forth into this fierce and warlike word ;  
This Sword of *Paul* (quoth he) shall now defend us from our Foe,  
Since that this Key of *Peter* doth nothing avail thereto.

In the year 1512. there was a fight between *Lewis* the French King and this Pope *Julius* at *Ravenna* upon *Easter* day, where the Pope was vanquished, and had of his Army slain to the number of Sixteen thousand ; and the next year, this Apostolical Warriour, which had resigned his Keys to the River of *Tybris* before, made an end both of his fighting and living.

About this time began the reign of *Henry* the eighth King of *England*, in whose reign great alterations and turns of Religion were wrought by the mighty operation of Gods Hand, not only in *England*, but in *Germany*, and other parts of *Europe*, such as had not been seen (although much groaned for) many hundred years before ; nevertheless, many suffered great Persecutions and Martyrdom in this Kings reign, both in *England*, and elsew here, and many good men were raised up to bear witness to the Truth, yet some were of opinion, that it was not wholly the Kings fault that so much Blood was spilt in his time, for the Bishops were the *Draco* to make the bloody Laws, and it was the Bishops that were earnest to see the Laws put in Execution, the King oftentimes scarce knowing what was done ; and but hearing of a Woman that was the second time put upon the Rack, exceedingly condemned the party that was the cause of it, for using such extreme Cruelty.

*John Brown* passing from *London* in a *Gravesend*-Barge, in which Barge there was a Priest, and *Brown* sat hard by him ; whereupon the Priest said, dost thou know who I am ? Thou sittest too neer me : *Brown* said, no sir, I know not who you are ; I tell thee, said he, I am a Priest : What sir, said *Brown*, are you a *Parson*, or a *Vicar*, or a *Ladies Chaplain* ? I am, said he, a *Soul Priest*, and sing for a *Soul* : I pray you sir, said *Brown*, where find you the *Soul* when you go to *Mass* ? I know not, said the Priest ; and where do you leave it when you have done *Mass* ? I cannot tell, said the Priest. *Brown* replied, if you neither know where the *Soul* is when you begin, nor where you leave it when you have done ; how then do you save a soul ? Go thy ways, said the Priest, thou art an Heretick, and I will be even with thee. And accordingly when they came to *Land*, the Priest taking two others with him that were present in the Boat, went and complained to Arch-Bishop *Warham*, who sent a Warrant presently to apprehend *Brown* ; and being apprehended the Messenger bound his feet under his horse belly, and carried him away to the Arch-Bishop, neither his wife nor friends knowing whether he went, nor what they would do with him. The Bishop cast him into Prison, where he lay about six weeks, then was carried to *Ashford* where he dwelt, and there set in the stocks all night, his wife hearing of it, came and set by him all night, to whom he shewed how cruelly he had been handled by the Arch-bishop, telling her he could not set his feet to the ground,



|| Chilton by  
name

for they had burnt them to the bones to make him deny Christ, which, said he, I durst not do, lest my Lord Christ should deny me hereafter; Therefore, good wife, continue as thou hast begun, and bring up my Children Virtuously, and in the Fear of God: And so the next day this Godly Martyr was burnt calling upon God and saying, into thy hands I commend my Spirit, thou hast redeemed me, O Lord God of Truth. At the fire the || Bailiff, bid cast in his Children also; for, said he, they will spring out of his Ashes. And in Queen *Maries* time his son *Richard Brown* was sentenced to be burnt being a Prisoner at *Canterbury*, but that the Queen dying he escaped suffering.

About this time many suffered very greatly for spaking against Worshipping of Saints, against Pilgrimage, for having Scripture books in English, and a book called *Wickliffs Wicket*.

One of which Sufferers by name *Elizabeth Stamford*, who being brought and examined before *Fitz James* Bishop of London Anno 1517. confessed, that she was taught by one *Thomas Beale* of Henly these words, Eleaven years before, viz. *That Christ feedeth and nourisheth his Church with his own pretious Body, that is, the Bread of Life, coming down from Heaven*: This is, said she, the *Worthy word* that is *worthily received*, and joyned unto man, to be in one body with him; so it is that they be both one, they may not be parted; This is not received by chewing of Teeth, but by hearing with Ears, and understanding with the Soul, and wisely working thereafter, and as *Paul* saith, I fear me amongst us, Brethren, that many of us be feeble, and sick, therefore my Counsel is, Brethren, to rise and watch that the great day of Doom come not suddenly upon us, as the Thief doth upon the Merchant: And she said further, that the said *Thomas Beale* taught her, that she should confess her sins to God, and that the Popes Pardons and Indulgences were nothing worth.

*John Stillman* in the year 1518. was apprehended and brought before the Bishop of London, and examined for speaking against Worshipping, Praying and Offering unto Images, and for saying *Wicklifs Wicket* was a good book; and that when he was apprehended he hid the same in an old oak, and did not bring it out to the Bishop; he was sent to the *Lollards Tower*, and being afterwards brought openly to the Consistory at *Pauls*, it was further objected against him, that he should say the Pope was Antichrist, and not the true Successor of *Peter*, or Christs Viccar on Earth; and that his Pardons and Indulgences which he granted in the Sacrament of Penance were nought, and that he would have none of them; and likewise, that the Colledge of Carpinals were Limbs of Antichrist, and the Priests the Synagogue of Satan; and that the Doctors of the Church had Subverted the truth of Holy Scripture, expounding it after their own minds; and that he should say, he would abide by these Doctrines, and dye for it; and wisht there were twenty thousand of his Opinion to witness against them Scribes and Pharisees: For his constant persevereing in these Principles,  
Doctors

Doctors Head, Vicar-general past sentence against him as an Heritick, and so delivered him to the Sheriffs of London to be openly burnt in Smithfield.

The next that suffered was *Tho. Man*, who for saying, the Popish Church was not the Church, of God, but a Synagogue, and for holding several other Articles contrary to the Popish Church, he was a long time imprisoned; but through frailty and fear, having an opportunity, he fled the Diocess of *Lincoln*; but not long after was again apprehended, and brought before the Bishop of *London*, and was shortly after delivered by Dr. Head to the Sheriff of *London*, to be presently burnt, with this protestation, that he might not consent to the death of any.

This Popish Chancellor would not seem to consent to his death, but yet sent him to the Shambles to be Killed, for these were the words he sent to the Sheriff: *Receive this Person, and we desire in the bowels of our Lord Jesus Christ, that the punishment and execution of due severity of him, and against him in this part, may be so moderate, that there be no rigorous Rigor, nor yet no dissolute mansuetude, but to the health and wealth of his Soul, &c.*

[Note]

*Thomas Man*, was burnt by the Sheriff without any warrant, for Head delivered him to the Sheriff in *Paternoster-Row*, protesting he had no power to put him to death, and therefore desired the Sheriff to see him punished, *et tamen citra mortem*, that is, without death, but the Sheriff had him to *Smithfield*, and there caused him to be burnt.

This *Tho. Man*, after he had escaped out of the Diocess of *Lincoln*, traveled about in divers places and Counties in *England*, and instructed many into the Truth, as at *Amersham*, *London*, *Billeycay*, *Chelmsford*, *Stratford*, *Uxbridge*, *Henly*, *Newberry*, *Suffolk* and *Norfolk*, and divers other places, and he testified himself, that as he went westward he found a great Company of well disposed persons of the same Judgment with him, especially at *Newberry*, where, he said, were a glorious and sweet Society of faithful favourers, three or four of which were burnt for Religion.

And he travailed divers other places, where he found many faithful Brethren, who at that time were called by the name of *Known Men*, or *Just Fast Men*.

This *Thomas Man* confessed, as it is Registred in the Bishops Book, that he had turned seven hundred People to his Religion, for which he thanked God; which People were afterwards called by the name of *Protestants*.

*William Sweeting* and *James Brewster* had the like Catholick Charity shewed to them by the Bishop, who being imprisoned for their Zeal to the Truth and Religion, being surpris'd with fear, said, they submitted themselves to the mercy of Almighty God, and to the favourable goodness of the Judge, upon which submission the Popish Fathers were contented to give out a Sollemn Commission to release and pardon them from the Sentence of Excommunication; but immediatly the Bishop pronounced upon them the Sentence of death and condemnation; whereupon they were both delive-

red

red to the Secular power, and both burnt together as one Fire in *Smithfield*.

I find further upon Record, that as the Light of the Gospel began more and more to appear, and the number of the Professors thereof to grow, so Persecution increased, and the Bishops bestired themselves to keep the Truth from increasing and growing: whereupon ensued great Persecutions, and grievous Affliction upon divers in several Counties, especially about *Buckinghamshire, Norfolk, Suffolk and Essex*; but although they were thus afflicted outwardly, yet their inward fervency and zeal for the Truth was very great, as appeared by their sitting up all Night in Reading and Hearing, and by their Expences in giving great prizes for a few Chapters of *James* and *Paul* in English: And further, their great Travails, earnest Seeking, their burning Zeal, their Reading, their Watchings, their sweet Assemblies, their Love and Concord, their Godly Living, their faithful Marrying only with the faithful; all which it is written, that they were faithfully practising and observing, being noted or known among themselves by the name of *Known Men*, or *Just fast Men*; the Bishop of *Lincoln* in his Inquisitions and Examinations of those *Known Men* was so strict and cruel, that he caused the Wife to detect the Husband, and the Husband the Wife, the Father the Daughter, and the Daughter the Father; Brother against Brother, and Neighbour against Neighbour to witness one against another, and that to death; causing them to Swear upon the Evangelists, whether they knew the persons to be *Known Men*.

*Agnis Ashford*, being one of the said People, for preaching these words following was Articled against, viz. *We be the Salt of the Earth, if it be putrified and vanished away, it is nothing worth; a City set upon a Hill may not be hid; ye light not a Candle and put it under a Busbel, but set it on a Candle stick, that it may give a Light to all in the House, so shine your Light before men, that they may see your Works, and glorifie your Father which is in Heaven.* And further, she did teach, saying, *Jesus seeing his People, as he went up a Hill, was set, and his Disciples came to him, he opened his Mouth and taught them, saying, Blessed be the poor men in Spirit for the Kingdom of Heaven is theirs; blessed be mild men, for they shall weld the Earth:* For teaching this Doctrine the Bishop strictly enjoined and commanded her to teach no more such Lessons to any man, especially to her Children.

There were three persons accused for sitting up all night, reading in a Book of Scriptures, in the House of one *Durdant* in *Iven Court* near *Stanes*; either were accused for having of certain *English Books*, as *Wickliff's wicket*, in which was contained, how that man could not make the Body of Christ, which made us; another Crime was, for having some part of the *New-Testament*, and a Book called *The Prick of Conscience*; for these, and such like Allegations, did these men greatly suffer, but the Lords Hand did work marvelously amongst them, so that in a short space they did exceedingly increase, in such sort that the Bishop was driven to make his Complaint to the King, to require his aid to suppress them; the King being then young, and



and easily incensed with the Bishops Suggestions and cruel Complaints, sent Letters to the Sheriffs to aid the Bishop against these *Known Men*, whom he termed Hereticks; upon the Kings Letter he renewed his former fierceness, and began to shew further violence upon the poor flock of Christ, calling them before his Tribunal Seat, passing Judgment upon some, and committing them to the Secular Arm to be burnt, namely *Thomas Bernard, James Morden, Robert Rave, John Scrivener*, and others; compelling Children to set Fire to their own Fathers, an Example of such Cruelty as is contrary both to God and Nature.

The judicious Reader, whose eyes are enlightned may see what darkness the World was drowned in at this time, the purity of the Christian Religion being wholly lost, and turned into outward Observations, Ceremonies and Idolatry, worshipping of *Saints*, going Pilgrimages to see the Reliques which were as so many lying Miracles; instead of worshipping the Living God, worshipped dead Stocks and Stones; how the People were led, so the Priests were fed, no care was taken; the Popes Laws and Canons being more set by then Christs Testament or the Scriptures; laying another Foundation then Christ and the Apostles laid, upon which the Papists planted their infinite number of Masses, Derriges, Obsequies, Matens, hours of singing Service, Midnight-rising, Bare-foot-going, Fifth-tasting Lent fast, Ember-fast, Stations, Rogations, Jubilees, Advocation of Saints, praying to Images, Pilgrimage, Walking, Vows of Chastity, wilful Poverty, Pardons, Indulgences, Penance, Auricular Confession, Shaving, Powling, Anointing, saying Prayers by their Beads, making Laws that none should wear Sumptions Garments, or Rings or Ouches on their Fingers, but Bishops only when they were saying Mass; these with other such like filthy Stuff has been set up by the Popes Power in the night of Apostacy, and People have been forced to Swallow it down, though some did it against their Stomachs and Consciences, and if the least Light appeared in any to testifie against their Trumpery, the Beast and false Prophet made War with them, and rather then they would fail in the extinguishing the Truth, they would destroy the persons in whom the least appearance thereof manifested it self, as in the Relation before, and hereafter will appear; about this time there were many eminent men raised up who were accounted Fathers of the Protestant Church, as, *Zuinglius, Oecolempadius, Melancthon*, and *Martin Luther*, this *Martin Luther* was a German born, and being oppressed with the Popish Idolatry, began to preach against the Authority of the Pope, and to bring in a reformation of Religion, for repressing of whom the Council of *Trent* was called by Pope *Paul* the third in the year 1542. which Council continued about forty years to no purpose, for they made so many Decrees, which caused a great confusion amongst the Papists themselves. It is Recorded of *Luther*, that he shined in the Church as a bright Star after a long Cloudy and Obscure Skie; he preached expressly, that Sins are freely remitted for the love of the Son of God, and that we ought faith-

fully to imbrace this bountifull gift; these good beginnings got him great authority, especially, seeing his life also was correspondent to his profession, the consideration whereof took place in the hearts of his Hearers, some of which were persons of note; these things, and his preaching against Indulgences and Pardons sticking in the Pope Stomack, he put forth a new Edict wherein he declared this to be the Catholick Doctrine of the holy Mother Church of Rome, Prince of all other Churches; *That Bishops of Rome, which are Successors of Peter, and Viccars of Christ, have this Power and authority given to release and dispenſe, also to grant Indulgences available both for the Living, and for the Dead lying in the pains of Purgatory; and this Doctrine he charged to be received of all faithful Christian men under pain of the great Curse and utter Separation from all holy Church:* Whereupon Luther's Books were condemned as Heretical, and the Popes Legat caused them to be burnt, which *Martin Luther* hearing of, got a Company together at *Wittenberge*, and making a Fire, burnt the Popes Decrees and Bull then lately sent out against him; for which the Pope accurst him at Rome; afterwards he was sent for by the Emperour to *Wormes*, who though he was much perswaded not to go, said, *As touching me, since I am sent for, I am resolved and certainly intend to enter Wormes in the Name of our Lord Jesus Christ, and did appear; who according to a promise made by the Emperour, was safe conducted thither, and home again; before the Emperour he said, I can affirm no other thing but only this, that I have taught hitherto in simplicity of mind that which I have thought to tend to Gods Glory; being asked, whether he owned these Books published in his name, he said, they were his Books; but he could not submit his Books to the Judgments of men, which he had fortified by the Authority of Scripture, unless they could prove by the Scripture the contrary; professing, that except they could convince him by Testimonies of the Scriptures, (for he did not believe the Pope, nor their general Councils, which have erred many times, and have contradicted themselves,) he could not submit to their Judgment.*

This opposition made by *Luther* much troubled the Pope, especially seeing the Followers of *Luther* to encrease, and therefore he earnestly desired some speedy Remedy against the same, and to that end sent to the German Princes to move them thereunto; but the German Princes, instead of putting the Apostolick sentence in execution against *Luther* and his Followers, exhibited at the Council of *Norenbere* 100 Grievances and Oppressions against the Court of Rome, as forbidding Marriage to some, forbidding Meats, times of Marriages restrained, and after released again for money, selling remission of sins for money, the licentious Life of the Priests, and their great number of Holy dayes, and such like other things, which would be too much to Mention,

This *Martin Luther* continued notwithstanding all the opposition against him twenty nine year a Preacher, and at last dyed in peace in his own Country.

But there continued great Disputations and Reformations in divers

divers parts of *Europe*, abolishing the Mass, and all Images and foolish Ceremonies, making Decrees against them, that they should be utterly abandoned. After the preaching of *Luther* great Troubles and Persecutions followed in many parts of the World, and many Laws and Decrees were made against such as bore Testimony against the Ignorance and Error of those times, whereby many good Christian men were cruelly handled; and lamentable it is to read how many poor men were troubled both in *Germany*, *France* and *England*; some being Racked, some Exiled, some driven to Caves in Woods, and some burnt to death; with many other cruel Torments. It will be too large to mention every particular that suffered in those dayes for Religion; but some of the chief are as followeth.

In the year 1523. *John Esch* and *Henry Voes*, two young men, for owning the Doctrine of *Luther*, were proceeded against as Hereticks, being Examined by the Popes Inquisitors at *Lovaine*; the greatest thing that they were accused of as error was, *That men ought to trust only in God*, inasmuch as men are Lyars and deceitful in all their words and deeds: Being condemned, they were led to the place of Execution in *Bruxells*, they went joyfully, saying, *They dyed for the Glory of God, and the Doctrine of the Gospel, as true Christians*, believing and following the Holy Church of the Son of God, saying also, *That it was the day which they had long desired*: Being come to the place of execution and stripped to their Shirts, they stood for a great space, patiently and joyfully enduring whatsoever was done unto them; praising God and singing for joy; a Doctor standing by, exhorted *Henry* to take heed so foolishly to Glory himself; to whom he answered, *God forbid that I should Glory in any thing but only in the Cross of our Lord Jesus Christ*: Another counselled him to have God before his eyes; to whom he said *I trust I carry him truly in my heart*.

*John Esch*  
*Voes* Martyred.

The next that suffered was *Henry Statuen*, burned in the borders of *Germany*; when he was apprehended they fell upon him in a great rage and fury, drawing him naked out of his bed, and bound his hands behind him; when he was brought to *Hemmingstead* they asked of him, what his intent was in coming to *Diethmar*, unto whom he gently declared the cause of his coming, which was to preach the Gospel, they all in a rage cryed out, away with him, away with him, for we will hear him talk no longer; then he being mavelous weary and faint required to be set on horse-back, for his feet were all cut and hurt with the Ice, because he was led all night bare-foot, but they mocked him and said he was an Heretick, and he should go on foot; that night they had him to a mans House called *Calden*, and there bound him in Chains in the Stocks, but the Master of the House being compassionate would not suffer the cruel deed long, wherefore he was carried away to a Priests House, and there shut up in a Cubbard, and by the rude people mocked and scorned all night; in the morning about Eight of the Clock they gathered together in the Market-place to consult what they should do, where

*Henry Statuen*  
Martyred in *Germany*.

the



the Rustical people, boiling in drink, cryed out burn him, burn him to the fire with the Heretick; then they bound him hands, feet and neck, and being brought to the Fire, one of the Presidents appeared to pass a sentence upon him to be burnt and consumed with fire; *Henry* lifting up his hands, said, Lord forgive them, for they know not what they do; thy Name, oh Almighty God, is Holy; the Fire as often as it was kindled would not burn; notwithstanding they satisfied their minds upon him, striking and pricking him with their severall kinds of Weapons; the said *Henry* standing in his shirt; and when he began to pray, one strook him on the face saying, thou shalt first be burnt, and afterwards pray and prate as much as thou wilt; and thus this godly preacher finisht his Martyrdom which was in the year 1529.

*John Clark*  
Persecuted in  
France.

*John Clark* of *Melden* in *France*, for setting up a paper upon the Steeple-House door against the Popes Pardons, calling the Pope Antichrist, for which he was whipt three several dayes, and markt in the forehead, his mother seeing their cruelty towards her son, constantly and boldly encouraged her son, blessing the Lord with aloud voice that he was worthy to suffer; after the execution of the foresaid punishment, the said *John Clark* removed to *Metz*, and there followed his trade, being a Wooll-Comber, where understanding that the people of the City after an old accustomed manner Worthipt certain blind Idols, the said *John* being inflamed with the zeal of God against them, went to the place where the Images were, and broke them all down in pieces; the next morning the Cannons, Priests, Monks, accompanied with the People according to their accustomed manner, went to their Idolatrous place of Worship, where they found all their blocks and stocks broken to pieces upon the ground, which sight sore offended them, and searching out for the author of the fact, and *John Clark* being suspected was apprehended, and upon examination confest he did it, and shewed them the cause wherefore; and being brought to tryal, he defended the pure Doctrine of the Son of God against their Images and their false Worship, for which he was condemned; being led to the place of Execution he there sustained extream Torments, for first his right hand was cut off, then his nose with sharp pinchers was violently pluckt from his face, all which, and much more he quietly and constantly endured, testifying at the Fire against his Persecutors, saying, their Images were Silver and Gold the work only of mans hand.

*George Carpenter* of *Emering* in *Bavaria* was burnt to death; when he was led out of the Tower where he was Prisoner before the Council, divers Friars and Monks followed him to instruct and teach him, whom he willed to tarry at home, and not to follow him; when he came before the Council they read his Offences, viz. That he did not believe that a Priest could forgive a man his Sins, and that he did not believe that God was in the Bread which the Priests hang over the Alter, and that the Element of Water in Baptism doth not give grace; being urged to revoke these his Opinions, and that then he should be set at Liberty, and go home to his Wife and Children, to which

which he answered, my wife and Children are so dearly beloved unto me, that they cannot be bought from me for all the riches and possessions of the Duke of Bavaria, but for the Love of my Lord God I can willingly forsake them; at his Execution a Schoolmaster repeating the Lords Prayer, George Carpenter said as followeth, Truly, thou art our Father, and no other, this day I trust to be with thee; Oh, my God, how little is thy Name hallowed in this World; for this Cause, Oh Father, am I now hear that thy will might be fulfilled, and not mine; the only Living Bread Jesus Christ shall be my food; with a willing mind do I forgive all men, both my Friends and Adversaries; Oh, my Lord, without doubt shalt thou deliver me, for upon thee only have I laid all my hope, in thee alone do I trust, in thee only is all my confidence; I knew that I must suffer Persecution if I did cleave unto Christ, who said, where the Heart is there is the Treasure also; and whatsoever thing a man doth fix in his Heart to love above God, that he maketh his Idol; and then being cast into the Fire by the Hangman he joyfully yielded up his Spirit unto God,

The suffering of Weendal Muta.

Weendal Muta, a Widdow of Holland, receiving the Truth of the Gospel into her Heart, was apprehended and committed into the Castle of Werden, and from thence shortly after was brought to the Hague to tryal, where certain Monks were appointed to talk with her, to win her to recant, but she constantly persisted in the Truth in which she was planted; a Woman of her acquaintance coming to Prison to visit her, said to her, why dost not thou keep silence, and think secretly in thine Heart these things which thou believest, that thou mayest prolong thy life here? Oh, (said the Widdow) you know not what you say, it is written. with the Heart we believe to Righteousness, with the Tongue we confess to Salvation; at her Execution she commended her self into the Hands of God, and after a fervent prayer was burnt to death.

About this time there suffered many more in Germany, for the witness of the Gospel, viz. John Pistorius coming from Wittenberge, for speaking against the Mass, and Pardons, and against the subtle abuses of the Priests, he was committed to Prison with ten Malefactors, whom he did comfort, one of whom being half naked, and in danger of cold, he gave his gown; his Father visiting him in Prison, did not dissuade him, but bad him be constant; being condemned, and coming to the Stake, he gave his neck willingly to the band wherewith he was first strangled, and then burned, saying at his death, O death where is thy victory.

John Pistorius  
was Martyr.

There using to be a great Meeting near Antwerp, where one used to preach to a great number of People, which Charles the Emperor hearing of, gave leave to any that would, to take the uppermost Garment of all them that came to hear, and offered thirty Guilders to him that would take the Preacher; afterwards, when the People were gathered, and their usual Minister being not there, one Nicholas of Antwerp stood up and preacht to the People, wherefore being apprehended by a Butchers Servant, was put in a Sack and drowned at the Crane at Antwerp 1524.

One Nicholas of Antwerp  
Martyr.

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And

The terror  
of Persecuti-  
on caused  
some to re-  
volt from  
the Truth.

And certain of the City of *Louvain* were suspected of *Lutheranism*, the Emperors Procurator came from *Brussels* thither to make Inquisition, after which Inquisition made, certain Bands of armed men came and beset their Houses in the night, where many were taken in their beds, pluckt from their Wives and Children, and sent to divers Prisons, through the terror whereof many Citizens revolted from the Gospel, and returned again to Idolatry; but twenty eight there were which remained constant in that Persecution, unto whom the Doctors and Inquisitor of *Louvain* resorted, disputing with them, thinking either to confound them or convert them; but so strongly the Spirit of the Lord wrought with the Saints, that the Doctors went rather confounded away themselves; when they saw disputing would not do, they used cruel Torments to enforce them; one of them was condemned to perpetual Prison, which was a dark and stinking Dungeon, where he was suffered neither to write nor read, nor any man to come at him, commanded only to be fed with bread and Water; two of the said Prisoners were also burnt, constantly taking their Martyrdom.

One man be-  
headed, and  
two women  
buried a-  
live.

There was there an old man and two aged Women brought forth, of whom the one was called *Antonia*, born of an antient Stock in that City; these were condemned, the man to beheaded, the two Women to be buried Quick, which death they received very chearfully; and the rest of the Prisoners that would not abjure the Doctrine of *Luther* were put to the Fire.

One *Percival* of *Louvain* for owning the Truth was adjudged to perpetual imprisonment, there to be fed only with Bread and Water, which punishment he took patiently for Christ's sake, he was secretly made away, either famished or drowned no man could learn how.

*Iustus Ins-  
berge* Mar-  
tyr.

*Iustus Insberge*, a Skinner in *Louvain*, in the year 1544. for having a New Testament in his House, was persecuted by one *Darfordus*, and committed to Prison, and the Goaler commanded that none should speak with him; shortly after, the Doctors examining of him touching the Popes Supremacy, Sacrifice of the Mass, Purgatory, and such Trumpery, whereunto he answered plainly and boldly, confirming his Answers by the Scriptures; when they saw he would not be moved from his Faith, then they condemned him to be burnt, but as a pretended favour to him, he was only beheaded.

*Giles Tilman*  
Martyr.

*Giles Tilman* of *Brussels* Cutler, born of honest Parents about the age of thirty years, he began to receive the Light of the Gospel, for which he was very Zealous and fervent, he was in his nature very mild and pittiful, passing all other in those parts, giving whatsoever he had to spare to the poor, living only upon his Trade, he was persecuted by the Priest of *Brussels*, being taken at *Louvain* spreading that Religion which the Pope called Heresie, his Adversaries used great care to make him objure, but being a man of a singular wit, and constant in his Religion, they went away many times with shame; after he had been kept eight Months in Prison he was sent to *Brussels*



to be judged, where finding *Franciscus Ensenes*, and othes of the same Religion in Prison, he exhorted them to be constant to the Truth, that they might receive the Crown that was prepared for them.

When the Gray-Friars, being sent unto him, would mis call & abuse him, he ever held his peace at such private Injuries, wherefore they reported that he had a dumb Devil in him, he might several times have escaped out of Prison, the doors being set open, but he would not, being removed to another Prison, and on the twenty second of the Month called *January* 1544. he was condemned to be burnt privately, for openly they durst not do it, for fear of the People, he being so well beloved; when tiding was brought him of his Sentence, he thanked God that the hour was come wherein he might glorifie the Lord; and being had to the Fire, he willingly refined up his life into the Hands of the Lord.

*Great Persecution in Gaunt, and other parts of Flanders*

Anno, 1543, 1544.

*Charles* the Emperor lying in *Gaunt*, the Fryars and Doctors obtained, that the Edict made against the *Lutherans* might be read openly twice a year, which caused a great Persecution to follow; so that there was no City nor Town in all *Flanders* wherein some were not either Expulsed, Beheaded, Condemned to perpetual Imprisonment, or their Goods Confiscate, without respect either to Age or Sex, especially at *Gaunt* where some of the cheif men in the Town were burnt for their Religion.

The Edict  
against the  
*Lutherans*  
to be read  
twice a year.

Afterward the Emperor coming to *Brussels*, there also was terrible Slaughter and Persecution of Gods People, namely in *Brabant*, *Holland* and *Artois*, the horror and cruelty whereof is almost incredible; insomuch that two hundred Men and Women were brought out of the Country into the City, some of whom were drowned, others buried Quick, others privately made away, others sent to perpetual Imprisonment, whereby the Prisons were filled to the great sorrow of them which knew the Gospel, the Professors whereof being now compelled either to deny the same, or confirm it with their blood; the Story whereof was at large set forth by *Francis Ensenes* in Latine, who himself was a Prisoner at the same time in *Brussels* for the Truth Sake.

*Martin Heurbloek* Fishmonger in *Gaunt* 1545. being converted to the Truth from the Superstitious Idolatry of the Papists, and a great change wrought in him, having all his time till then lived a wicked and a fleshly life, was a wonder to his Neighbours to see such a sudden change; the *Franciscan* Friars, who before knew him, and remembring how beneficial he had been to them, now seeing him so altered, and taking notice of his visiting the Prisoners, and comforting them in Persecution, and confirming them that went to the Fire, they soon caused him to be detected and imprisoned, and with grievous and sharp Torments would have constrained him to utter more

*Martin*  
*Heurbloek*  
Martyr.

of

of the same Religion, to whom he answered, That if they could prove by the Scripture, that his detesting and accusing of his Brethren, whom they would afflict with the like Torments, were not against the Law of God, then he would not refuse to prefer the honour of God before the safeguard of his Brethren; he was soon after had to the Council in *Flanders*, where the Causes laid against him were, the Sacrament, Purgatory, &c. for which he was condemned and burnt at *Ghent*, all his goods being Confiscate.

*Nicholas and Francis Thieffen*  
Martyrs.

*Nicholas and Francis Thieffen Anno 1545.* for standing firm in the Truth, and bearing witness against the Church of *Rome*, and their Auricular Confession, Purgatory, &c. were condemned to be burnt, and coming to the place of Execution, for exhorting the People, they put Wooden-gags in their Mouths; when they were fastned to the Stake they patiently endured the Fire; the Mother of these two men was for her steadfastness to the Truth condemned to perpetual Imprisonment.

*Adrian Tayler and Marion his wife*  
Martyr.

*Adrian Tayler and Marion his wife of Dornick Anno 1545.* by reason of the Emperors decree at *Worms* against the *Lutherans*, were apprehended and persecuted; *Adrian* not so strong as a man, for fear gave back, and was but only beheaded; the wife stronger then a Woman, withstood their threats, and abode the uttermost, and being inclosed in an Iron grate, formed in shape of a Pasty, was laid in the Earth, and buried quick; when the Adversaries first told her that her Husband had relented she believed them not, but as she was going to the place where she was to die, passing by the Tower where he was, she called to him to take her leave, but he was gone before.

*Peter Bruly*  
Martyr.

*Peter Bruly, of Stratsburge,* at the earnest request of faithful Brethren, went down to visit the Lower Counties, about *Artois*, which the Magistrates of *Dornick* hearing, shut the gates of the Town, and made search for him three days, he was privately let down the Wall in the night by a basket, and as he was let down into the Ditch, ready to take his way, one of them which let him down leaning over the wall, to bid him farewell, caused unawares a stone to slip out of the wall, which falling upon him brake his Leg, by reason whereof he was heard of the watchmen, complaining of his wound, and so was taken: So long as he remained in Prison he ceased not to preach the Truth to all that came unto him, he wrote his own Confession, and Examination, and sent it to the Brethren, he wrote also another Epistle to them that were in Persecution, another he wrote to all the faithful, another Letter he wrote to his wife the same day he was burned; he remained four Months in Prison before he was sentenced to be burnt; Letters were sent from Duke *Frederick*, of the *Lant-grave* to intreat for him, but he was burnt before the Letters came.

*Peter Moise*  
Martyr.

*Peter Moise* being converted to the Truth by *Peter Bruly*, was apprehended and let down into a deep Dungeon under the Castle-Ditch, which was full of filthy Vermin, the Friars coming to examine him, he told them, whilst he lived an ungodly life they never concerned themselves with him, but now for favouring the Word  
of

of God they sought his blood; being brought before the Senate, he would have boldly answered to what they objected against him, but they interrupted him, to whom he said, if you will not suffer me to answer for my self, send me back to Prison among the Toads and Frogs, which will not interrupt me, while I talk with my God, and continuing constant in the Truth was at last burnt to death.

*Nicholas Frenchman* having been at *Geneva*, intending to go into *England*, but in his way was apprehended by the Lieutenant of *Dornick* and being bound hands and feet was brought to *Burgis*, and there laid in a Dungeon, the Friars when they came to examin him, went away in a shamefull rage, saying, he had a Devil; and crying, to the fire with him. Soon after the Judges condemned him to be burnt to Ashes, at which sentence giving, he blessed the Lord which had counted him worthy to be a witness in the cause of his beloved Son; going to the place of Execution he was threatned, that if he spake they would put a wooden ball in his mouth, nevertheless, being at the Stake, he minded not their threats but cried out with a loud voice, saying, *Oh Charls, Charls, how long shall thy heart be heardned*; with that one of the Souldiers gave him a blow; then he said, O miserable People, who are not worthy, to whom the Word of God should be Preached; then the Friars cried out, he hath a Devil, to whom he said, *depart from me all you Wicked, for the Lord hath heard the voice of my weeping*: So in the midst of the fire commended his Spirit unto God, and ended this life.

*Nicholas  
Frenchman  
Martyr.*

*Bertrand Le Blais* at *Dornick* in the year 1555. Suffered lamentably, his Torments being almost incredible that the Tyrants shewed unto him, his constancy was admirable. This *Bertrand* being a Silk-Weaver, having something upon his Spirit, set his House in order, and desired his Wife and Brother to pray that God would establish him in his enterprize, that he was going about, which was, upon *Christ-mass* (day so called) he went to the high place at *Dornick*, where he took the Cake out of the Priests hands, as he would have lifted it over his head, at *Mass*, and stampd it under his feet, saying, that he did it to shew the Glory of that God, and what little power he hath; at the sight hereof the People were amazed, and he hardly escaped with his life; it was not long before the Governor of the Castle heard of this passage, who like a mad-man threatned he should be an example to all posterity; *Bertrand* being brought before him, he askt him if he repented of his fact, who answered no, and if he had a hundred lives he could give them in that Quarrel; then was he thrice put to the Pin-bank and Tormented most miserably, to utter his Setters on, then they pass sentence against him, and this was executed; First he was drawn from the Castle of *Dornick* to the Market place having a ball of Iron put in his mouth, then he was set upon a Stage where his Right hand was Crusht and prest between two hot Irons, with sharp Iron edges fiery red, in the like manner they served his right foot, which Torments he endured with marvelous constancy, that done, they took the ball of Iron out of his

*Bertrand  
Le Blais  
Martyr.*



mouth, and cut out his Tongue; notwithstanding his Tongue was cut out, he still called upon God as well as he could, whereby the hearts of the people were greatly moved, whereupon the Tormentors thrust the Iron ball into his mouth again, from thence they brought him down to a lower Stage, where his legs and hands were bound behind him, with an Iron Chain going about his body, and so he was let down flat upon the Fire, the Governor standing by, caused him to be plucked up again, and so down and up again, till at last the whole body was consumed to Ashes.

*James Faber and three others Martyrs.*

*James Faber* and three others suffered at *Valens*, *James Faber* being an old man, said, that though he could not answer nor faisfie them in Reasoning, yet he would constantly abide in the Truth of the Gospel.

*Godfry Hamell Martyr.*

*Godfry Hamell* a Taylor taken and condemned at *Dornick*, when they had condemned him by the Name of an Heretick, nay, said he; not an Heretick, but a Servant of Jesus Christ; when the Hangman went about to Strangle him, to diminish his punishment, he refused, saying, that he would abide the Sentence that the Judges had given.

Besides these that suffered in *Germany* before mentioned, a great number there was, both in the Higher and Lower Countries of *Germany*, which were put to death for Religion, many of them were burnt, some buried alive, some secretly drowned, many of their Names are mentioned in the *Acts and Monuments*, but little of the circumstances of their Tryal and Execution being mentioned I have omitted them for brevities sake.

*Sufferers in France for bearing the like Witness to the Gospel.*

*Dennis Renix Martyr.*

*Denis Renix* at *Melde* in the year 1558. Was burnt for testifying against the Mass, he was alwayes wont to have in his mouth the Words of Christ, *He that denyeth me before men, him will I also deny before my Father*; he was burnt in a slow Fire, and did abide much Torments.

Note, upon a complaint made to the Council, called *Le Chamber Ardante*, that the Judges suffered Hereticks to have their Tongues; Immediately thereupon a Decree was made, that all which were to be burned unless they recanted at the fire, should have their Tongues cut off, which Law afterwards was diligently observed.

*Stephen Polliard Martyr.*

*Stephen Polliard* coming out of *Normandy* in the year 1546. (where he was born) unto *Meux*, tarried there not long, but he was compelled to flee, and went to a Town called *Fera*, where he was apprehended and brought to *Paris*, and there cast into a foul and dark Prison, in which Prison he was kept in Bonds and Fetters a long time, where he saw almost no Light; at length being called for before the Senate, and his sentence given to have his Tongue cut out, and to be burnt alive, his Satchell of Books hanging about his neck; O Lord, said he, *is the world in blindness and darkness still*; for he thought, being in Prison so long that the World had been altered from

from its old darkness to better knowledge, at last with his Books about his neck he was burnt to death.

*Florent Venote* remained a Prisoner in *Paris* four years, during which time he was put to divers Torments, one kind of Torment was, he was put in a narrow place, so straight that he could neither stand nor lie, which they called the Hose, or Boots, because it was strait below, and wide above; in this he remained seven weeks, where the Tormentors affirm, that no Thief or Murderer could ever endure 15 days, but were in danger of Life or Madness; and at last on the 9th of the Moneth, called *July*, he was burnt to death, with divers other Martyrs who were burnt as a Spectacle at the Kings coming into *Paris*. *Florent Venote* Martyr.

The next that suffered was a poor Taylor in *Paris*, who for working upon Holy-days (so called) and denying to observe them, was clapt in Prison, the King hearing of it sent for him before him, and some of his Peeres; being before the King, he answered with great boldness, wit and memory, defending the cause of Christ, neither flattering their Persons nor fearing their threats, which struck the King in a great damp, in musing in his mind; which the Bishops seeing, committed the poor Taylor again to the hands of the Officer, saying, he was a stubborn Fellow, and fitter to be punished, then to be marvelled at; within few days after he was condemned to be burnt alive. A poor Taylor in *Paris* Martyred.

The next year two men for friendly admonishing a certain Priest which in his Sermon had abused the Name of God, were both burned; another young man of the Age of eighteen years, for rebuking a man in *Paris* for Swearing, being suspected to be a *Lutheran*, was apprehended, and brought before the Council at *Paris*, who committed him to Prison, where he was so cruelly Racked and Tormented, that one of the Persecutors seeing it, could not but turn his back and weep; when he was brought and put in the Fire, he was pluckt up again upon the Gibbet, and asked, whether he would turn, to whom he said, that he was in his way towards God, and therefore desired them to let him go.

*John Joyer*, and his Servant being a young man, in the year 1552. coming from *Geneva* to their Country with certain Books, were apprehended by the way, and had to *Tholouse*; where the Master was first condemned, the Servant being young, was not so prompt to answer, but directed them to his Master, to answer them; when they were brought to the Stake, the young man first going up, began to weep, the Master fearing lest he should recant ran to him, and he was comforted; as they were in the Fire, the Master standing upright to the Stake shifted the Fire from him to his Servant, being more carfull for him, then for himself; and when he saw him dead, he bowed down himself in the flame and so expired. *John Joyer* and his Servant Martyrs.

*Mathias Dimonetus* Merchant at *Lyons*, in the year 1553. having been a man of a Vicious and detestable life, was notwithstanding through the Grace of God brought to the knowledge and Saviour of his *Mathias Dimonetus* Martyr.

his Truth, for a Testimony to which he was soon after Imprisoned; being in Prison he had great conflicts with the infirmity of his own Flesh, but especially with the temptation of his Parents, Brethren and Kinsfolks, and the great sorrow of his Mother; nevertheless the Lord so assisted him that he endured to the end; and was burnt to death.

In the year 1558. the fourth day of the Month called *September*, there being a Company of the Faithful, to the number of three or four hundred met together at *Paris* in a certain House, in the beginning of the night, they were discovered by some Priests, the House was soon beset, and the City in an uproar, many being in an extream rage, furiously seeking to have their blood; at the suddenness of this thing, the poor people were stricken in great fear; and fell to prayer, about six or seven score of them having Weapons, escaped thorow the Multitude, save only one, who was knockt down with Stones, and destroyed; the Women remaining in the House were taken by the Magistrates and had to Prison; in their passing to the Prison they were plucked and haled by the rude Multitude, who tore their Garments, and pulled of their Hoods, and disfigured their Faces with dirt; they were accused to the King by a Priest, that they put out the Candles in their Meetings, and went together *Jack and Gill*; and that they maintained there was no God, and denyed the Divinity and Humanity of Christ, the Immortallity of the Soul, and the Resurrection of the Body, &c. these things a lying Doctor charged on them, without any proof, moving the King & People to destroy them; and shortly after a Commission was directed out by the King to certain Councillors to try and give Judgment upon the aforesaid Sufferers, a particular Relation of whose Execution is at large inserted by my Author, but there being little material circumstances either in their Tryal or Execution, wherefore I thought not meet here to insert them.

A Relation  
of the man-  
ner of the  
Spanish In-  
quisition.

About this time many suffered Martyrdom under the cruel and bloody Inquisition in *Spain*, first began by King *Ferdinandus* and *Elizabeth* his wife; the *Spanish* Priests do hold the holy and sacred Inquisition, as they call it, cannot err, and that the holy Fathers the Inquisitors cannot be deceived; if any be apprehended as favourers of Hereticks, he is carried and put into a horrible Prison, and none permitted to come to him, but there he is kept alone in a place where he cannot see so much as the ground, and often Whipt, Scourged, Irons put upon him, Tortured and Racked, sometimes brought out and shewed in some higher place to the People, as a Spectacle of rebuking Infamy; and thus some are detained there many years, and murdered by long Torments in which is more cruelty executed then if they were at once slain by the Hangman; during all their time of imprisonment, whatsoever process is done against them, no person knoweth it, but only the holy Fathers and Tormentors, which are sworn to execute the Torments, all the proceedings of the Court of that Execrable Inquisition are done in hugger mugger, the Accuser



is secret, the Crime secret, and the witness secret, by the rigour of which Inquisition many good men have been destroyed, both in Spain and Italy.

In the Kingdom of Naples in the year 1560. in the time of Pope Pius the fourth, was begun a hot Persecution against the Protestants, many men and their wives being slain.

Likewise the same year in Calabria, the number of Eighty eight Persons both old and young suffered for the Protestant Religion by the Papists, all which were put together in one House, and taken out one after another, and laid upon the Butchers Stall like the Sheep in the Shambles, with one bloody Knife they were all killed one after another, a Spectacle most tragical for all Posterity to remember, and almost incredible to believe, but that it is confirmed by two Epistles of sufficient credit, which are at large inserted in the Book of Martyrs.

Eighty eight persons Butchered for Religion in Calabria

The next matter to be treated on is the great Persecution and Destruction of the People of Merindol and Cabries in the Country of Provence, where not a few persons, but whole Villages, and Townships, with the most part of all the Country both Men, Women, and Children, were put to all kind of cruelty, and suffered Martyrdom for the profession of the Gospel.

From the year 1200. they had refused the Bishop of Rome's Authority, for this cause they were often accused and complained of to the King, as Contemners and Dispersers of the Magistrates, and Rebels; wherefore they were called by divers names according to the Countries and places where they dwelt; for in the Country about Lions, they were called the poor People of Lions; in the borders of Sarmatia, and Livonia, and other Countrys towards the North, they were called Lollards; in Flanders and Artois, Turrelupines, of a Desert where Wolves did haunt in Dolphine; with great despite they were called Chagnars, because they lived in places open to the Sun without House or harbour, but most commonly they were called waldos of waldo, who first instructed them in the Word of God, as before is related, which name continued till the name of Lutherans came up, which above all others was most hated and abhorred.

Persecuted in Merindol and Cabries.

Notwithstanding in these most spiteful Contumelies and Slanders, the People dwelling at the foot of the Alpes, and also in Merindol, and Cabries alwayes lived so Godly, so uprightly and justly, that in all their life and conversation there appeared to be in them a great fear of God; and that little Light of true Knowledge which God had given them, they laboured by all means to kindle and encrease daily more and more, sparing no charges, whether it were to purchase the Scriptures in their own Language, or to encourage one another in Godliness, travelling into other Countries, even to the furthest parts of the Earth, where they had heard, that any Light of the Gospel began to shine.

But the more zealous these people were for a Reformation in their Religion, the more did the fury and rage of Persecution stir in the Bishops, Priests and Monks in all Provence against them; amongst the

The Cruelty of the Papists.

The Just Judgment of God against a cruel Persecutor.

rest, one *Jo. de Roma*, a Monk obtaining a commission to examine those that were suspected to be of the *Waldos* or *Lutherans* profession, forthwith ceased not to afflict the faithful with all kinds of Cruelty that he could devise or imagine; amongst other most horrible Torments, this was one, which he most delighted in, and most commonly practised, he filled Boots with boyling Grease, and put them upon their Legs, tying them backward, to a Form with their Legs hanging down over a small Fire, and so he examined them; thus he tormented very many, and in the end most cruelly put them to death: this cruelty coming to the *French Kings* ear, he was much disgusted, wherefore he wrote to the Parliament at *Province*, that the Monk might be apprehended and punished, but he conveyed himself away; but the Lord not long after smote him with sickness, indeed a most horrible and strange Disease, his Body being greatly tormented with Pain, and could get no Help; being had to an Hospital, his Flesh rotted away, and stunk so that none cared to come near him; and in this Rage and Torment he was under, he often cryed out, *who will deliver me? who will Kill me, and deliver me out of these Torments and Pains, which I know I suffer for the evils and oppressions that I have done to the poor men?* and in this anguish he most miserably ended his unhappy days.

After the death of this persecuting Monk, the Bishop of *Aix* by his Official continued the Persecution, and put a great Multitude of them in Prison, of whom some by force of Torments revolted, from the Truth, the others, which proved constant, after he had condemned them of Heresie, were put into the hands of the ordinary Judge, which at that time was one *Meiranus*, a cruel Persecutor, who without any form of Process or order of Law, such as the Official had pronounced to be Hereticks, he put to death with most Cruel Torments.

After this Persecutor was dead one *Bartholomew Casenes*, President of the Parliament of *Province*, a Pestilent Persecutor, whom God at length struck with a fearful and sudden Death: in the time of this Tyrant those of *Merindol* were cited personally to appear before the Kings Attorney; but they hearing that the Court had determined to burn them without any Process or Order of Law, durst not appear at the day appointed, for which cause the Court awarded a cruel Sentence against *Merindol*, and condemned all the Inhabitants to be burned, both Men, Women and Children, and their Town and Houses to be rased to the Ground, and their Country to be made a Desert and Wilderness never more to be inhabited. This bloody Arrest or Decree seemed strange and wonderful, some openly saying, *They marvelled the Parliament should be so mad to give out such an Arrest so manifestly injurious and unjust, and contrary to all Reason and Humanity*; others said, *The Judges are not bound to observe either Right or Reason in extirpating such as are suspected to be Lutherans*; but what ever was said in opposition to this Decree the Bishops from time to time used all the opportunities to endeavour to put the same in execution as appears in the following Relation.

Amongst

Amongst these poor men that suffered in *Merindol* there was a Book-seller, who for letting publickly to sale certain Bibles in *French* and *Latine*, in the sight of the Bishop of *Aix* and other Prelates, they were thereat greatly moved, and caused him to be apprehended, and committed to Prison, and afterwards he was sentenced and burnt: the Prelates seeing great dissention among the people of *Avinion*, and that many murmured at the death of this Book-seller for selling the Bible, to fear the people the next day they put out a Proclamation against all, *French Bibles*, That none should keep them in their Hands upon pain of Death.

After this Proclamation the Bishop of *Aix* endeavoured his utmost to prosecute the people of *Merindol*, being very earnest with the President to that effect, and to put the Parliaments Arrest and Decree in execution, the President shewing himself unwilling to the Bishop to shed Innocent Blood pleaded, *The King would be displeased to have such destruction made of his Subjects*: then said the Bishop, *Though the King at the first do think it ill done, we will so bring it to pass, that in a short space he shall think it well done; for we have the Cardinals on our side, especially Cardinal Tournon.*

By these Arguments of the Bishop, the President and Councel of Parliament were perswaded to raise a Force, and destroy the people of *Merindol*, according to the Decree: The Inhabitants of *Merindol* hearing thereof, and seeing nothing but present death to be at hand, with great Lamentation commended themselves and their Cause unto God by Prayer, and made themselves ready to be murdered, as Sheep for the Slaughter; whilst they were in this grievous distress, there was one raised up called the *Lord of Alner*, to plead with the President on their behalf, giving the President several Reasons, why he ought not to destroy these poor Christian man of *Merindol*; by which Reasons the President was perswaded, and immediatly called back his Commission, which he had given out, and caused the Army to Retire, who were within a mile and a half of *Merindol*; which the people of *Merindol* understanding, that the Army was retired, gave thanks unto God, comforting one another with Admonition and Exhortation, *Alwayes to have the fear of God before their Eyes, and to seek after the everlasting Riches.*

The noise of these Proceedings, and of this Arrest and Decree, coming to the King of *France* his ear, he appointed persons to make Inquiry into the whole matter, and to make a Report to him thereof, and what manner of People these *Merindolians* were.

These Deputies brought a Copy of the Arrest Decree and Proceedings unto the Kings Lieutenant, declaring unto him the great Injuries, Polling, Extortions, Exactions, Tyrannies and Cruelties which the Judges, as well Secular as Ecclesiastical, had used against them of *Merindol* and others, as touching the behaviour and disposition of those which were persecuted, they reported, that the most part of the men of *Province*, affirmed them to be men given to great Labour and Travel, and that about two hundred years past (as it is reported) they came out of the Country



try of *Piedmont* to dwell in *Province*, and took to tillage and to inhabit many Villages destroyed by the Wars, which they had so well husbandred, that there was now great store of Wine, Oyle, Honey and Cattle, so that Strangers were greatly relieved; and that they were a Peaceable Quiet People, beloved of all their Neighbours, man of good Behaviour, constant in keeping of their Promise, and paying of their Debts, without suing men at Law; that they were also Charitable men, giving Alms, relieving of the Poor, and suffered none amongst them to lack, or be in necessity, harbouring and Nourishing poor Strangers and Passengers in their necessities: moreover that they were known by this throughout all the Country, *that they would not Swear*, and that if they heard any Swear, blaspheme, or dishonour God, they strait-way departed out of their Company; this was the tenour of the report made to the Kings Lieutenant touching the Life and Behaviour of these Inhabitants of *Merindol* who were persecuted by the Popish Bishops and Cardinals, which the Lieutenant advertised the King, who was a good Prince, moved with mercy and pity, sent Letters to the Parliament, Expressly charging and commanding them that they should not hereafter proceed to prosecute the said Arrest and Decree so Rigorously as they had done before against this People, and not to molest or trouble them in person or goods, and to command them to set at Liberty all Prisoners, which either were accused or suspected of *Lutheranism*; and withal included in his Letter, That if any of them should be convicted of Heresie by the Scriptures of the old and New Testament, they should be caused to abjure.

Notwithstanding this Letter was writ in favour unto the people of *Merindol*, yet the Bishop of *Cavaillon* took advantage at one part of the Letter to prosecute his Malice against the people of *Merindol* for upon the Kings Letter the Parliament ordained, that *John Durand* Councillor of the Parliament, with the Secretary, and the Bishop of *Cavaillon*, with a Doctor of Divinity should go to *Merindol*, and there declare to the Inhabitants the Errors and Heresies which they knew to be contained in their confession of their Faith, and make them apparent by good and sufficient Information, and having so convicted them by the Word of God, they should make them to renounce and abjure the said Heresies, and if they did refuse to abjure, then to make report thereof, that the Court might appoint how to proceed against them; the Bishop of *Cavaillon* would not tarry till the time appointed by the Court for the Execution of this Matter, but he himself with a Doctor went to *Merindol* to make them abjure, but they refusing he grew very angry with them.

Shortly after *John Durandus* Councillor of the Parliament, went to execute the Commission, according to order, to whom the Bailiff of *Merindol* said, it seemeth unto me that there is no due form of Process in this Judgment, for there is no party here, that doth accuse us; if we had any Accuser present, which according to the rule of the Scripture, either should prove by good demonstration out of the New and Old Testament, that whereof we are accused, or if he were  
not

not able, should suffer punishment, due unto such as are Hereticks; I think he will be as greatly troubled to maintain his Accusations, as we to answer unto the same.

Thus things debated for some time, but the Bishop and Doctor were much confounded, and the Inhabitant of *Merindol* were in rest and quietness, for a space, until *John Miniers* an exceeding bloody Tyrant began a new Persecution; he put five or six of his own Tennants into a Cistern under the ground, and closing it up there he kept them till they died for Hunger, pretending that they were *Lutherans*, but it was to get their goods and possessions by these practices this Wretch grew great, and wealthy, and became President of the Parliament, and Lieutenant General in the Country of *Province*, he imployed all his power to obtain Letters Pattens from the King to prosecute the Decree against the people of *Merindol*, which by the help of the Cardinal of *Tournon*, he did obtain. After this he gathered all the Kings Army, and imployed them to the destruction of *Merindol*, *Cabries* and other Towns, to the number of twenty two, giving Commission, *To spoil, ransack, burn and destroy all together, and to kill Man, woman and Child without mercy.* The people of *Merindol* seeing all in a flame round about them, left their Houses, and fled into the Woods, carrying their Children upon their shoulders a days Journey, but the way that they were to pass thorow being rough and cumbersome they thought it expedient to leave the Woman and Children behind, hoping that the Enemy would shew mercy to the Woman and Children, being destitute of all Succour; no Tongue can expresse, what Sorrow, what Tears, what Sighings, what Lamentation there was at that Woful departing, when they were compelled to be thus seperated asunder, the Husband from his Wife, the Father from his tender Children, and never like to see each other again: They were not gone far, but the Enemy suddenly came upon them, finding them assembling together at prayers, and spoiled them of all that they had, some they Ravished, and some they Scourged; practising what Cruelty and Villany they could devise against them; the woman were in number about five hundred. This *Miniers* caused thirty men to be carried into a Meadow, & there to be miserably cut and hewed to peices by Souldiers, and he caused forty woman to be put into a Barn full of Straw, and the Barn to be set on fire to destroy them: the number of those that were so unmercifully murdered by this bloody Tyrant were about one Thousand persons; Men, Women and Children. It is unexpressible how Lamentably and Cruelly these poor People were Persecuted, inasomuch that no kind of Cruelty and Tyranny was left unpractised; for them that escaped into the Woods and Mountains, being taken, were either slain out-right, or put in the Gally and made Slaves; some were famished in Rocks and Caves with Hunger; and thus it continued till God by his just Judgments cut off the bloody Tyrant *Miniers* by death.

*Now follows the Persecution of the Waldenses in Angrogne, Lucerne, Perouse and Piedmont, and other places, from the year 1555, to 1561.*

Though these people by long persecution were driven from place to place, and in all places afflicted, yet they were not utterly destroyed, nor would never yield to the superstitions of the Popish Religion but abstained from their Idolatry; they had many Books of the New Testament translated into their own Language; they lived in great simplicity, and with the sweat of their brows, they were quiet and peaceable among their Neighbours abstaining from Oaths, Games, Dancing and filthy Songs. The said People at Angrogne having drawn up a confession of their faith, it was by learned men at the Kings Court condemned as Heretical; wherefore the King required them to give Obedience to the Church of Rome on pain of loss of goods and life; and to give their Answer in three days; but upon some of the German Princes interceding with the French King on their behalf, desiring him to show some pity to these Churches, they were not molested for three years; only one of their Ministers that travelled from place to place was apprehended, and suffered Martyrdom, to wit, *Jeffery Varnigle*: but the Pope envying this Liberty obtained through the Moderation of the German Princes, who intreated on their behalf. The Pope stirs up the Duke of Savoy against them (who in his own nature was rather inclined to let them live in quietness) telling him, that he ought to banish the Waldenses, for that they were a rebellious People against the holy Mother the Church; these Instigations caused great Persecutions on these poor People; for soon after several of them were burnt, many fled and their Houses were ransakt, some were taken and sent to the Gallies; and Proclamation was put out, *That none should go to their Assemblies on pain of death*. In the midst of this Suffering they thought the best way to put a stop, was to send to the Duke a Declaration of their Religion, and wherefore they suffered, which they did, withal declaring, that if by the Word of God it could be proved, that they were in Error, they should not be obstinate, but be reformed, &c. after this the Persecution seemed somewhat to abate for a time; but in the month called June following, it was first proposed to them, *To put away their Ministers that were Strangers*; which they refusing to do, it was then commanded of them, in the Dukes name, *That they should banish from them all their Ministers that were Strangers*: and a New Proclamation was put out, and Persecution began afresh, and many of the said People were slain, and many imprisoned and cruelly handled the Monks being very active in this Persecution; in one place causing two Women to carry Faggots to the Fire where their Minister was burnt, and to speak these words to him, viz. *Take this thou wicked Heretick in recompence of the Naughty Doctrine thou hast taught us*; to whom he said, *Ab! Good Women, I have taught you well, but you have learned ill*. Great was the Havock and Ruin they made upon these



these poor Peoples Estates and Bodies in this Persecution; and not long after an Army was raised to destroy the *Waldays*, which they hearing, their Ministers met with the cheif Rulers, to advise what in such an Extremity they were best to do, upon due consideration they concluded not to defend themselves by force of Armes, but to flee to the Mountains, and carry their goods with them; others of their Ministers hearing of the resolution that they at *Angrogne* and *Lucern* had made, thought it strange that they might not defend themselves against their Enemies violence in so just a cause, knowing that it was the Pope and his Ministers who were the cause of their Troubles; and some stood in their own defence, and made great Slaughters upon their Enemies at times; and when they persued their Enemies, they often retired to avoid shedding Blood, meaning only to defend themselves, and held their Adversaries so titely to it that they were at last brought to make a Peace upon Articles and conditions so that the Persecution was stopt and the Pride, Malice and Rage of their Adversaries was abated.

Thus having given an Account in brief of the troubles and Persecutions sustained by the faithful Martyrs in Foreign parts, it remains to give a further Relation of such as suffered in this Nation of *England* in this Kings Reign.

After that the light of the Gospel began to Shine and encrease beyond Sea, the Beams of it began to spread and grow more here in *England*, and a great stir and alteration followed in the hearts of many, so that coloured Hypocrisie and painted Holiness began to be spied more and more, by such as in any measure tasted of the Truth, and some there were that could distinguish Christ from Anti-christ; amongst whom was one *Simon Fish* of *Graves-Inn*, who wrote a sharp Book against the Corruption of the Clergy, Entituled, *The Supplication of Beggars*, which Book was wrot beyond Sea, he being fled thither for fear of Cardinal *Woolsey*, who had taken distaste against him; in this Book was shewed what a great Oppression the Priests and Clergy were to the Nation, for that they had got into their hands more then a third part of the Realm, besides their Tythes of all the encrease of Corn, Hay, &c. The Book being read to the King, after a pause, he said, *If a man should pull down an old stone wall, and begin at the lower part, the upper part thereof might chance to fall on his head*, and took the Book and put it in his Desk, and seemed to be pleased at it, for he encouraged *Simon Fish* his Wife to send for her Husband to come before him; but how much so ever he liked it, he would make no shew of it openly; for that Book and others being thrown about *London*, the Cardinal acquainted the King therewith and bid him beware of them; and the Cardinal and Bishop of *London* consulted how they might stop the mischief that might acrew by that and other Books being so spread about; whereupon they agreed that, the Bishop of *London* should send forth a Proclamation to call in the *New Testament*, *Translated into English*; *The Supplication of Beggars*; *The Revelation of Anti-christ by Martin Luther*; and other Books in *English*. This was one way they took, by which they

Anno 1525.

they thought to have suppressed the growth of those they accounted Hereticks; but not thinking that sufficient, obtained a Proclamation from the King to suppress the *Sectaries, Hereticks and Lollards*, and for abolishing divers of their Books in *English*; the Bishops having that now they would have, there was no diligence wanting on their parts for the putting the same in execution; whereupon ensued a grievous Persecution and Slaughter of the Faithfull.

*Thomas Bilney*  
Martyr.

The first that went to wrack was *Thomas Bilney*, who after his Examination and Condemnation by Doctor *Pells* Chancellor, he was committed to the Lay Power, viz. to the Sheriffs of the City of *Norwich*; a day before his Execution some Friends being with him and comforting him, that though he was to go through the Fire, the Lord would refresh him in it: At this he put his finger in the Candle (as he used to do divers times) saying, *I know the fire is hot, and my body shall be wasted by it, and it is a pain for the time*, but he would often rekerse this Scripture for his comfort, *Fear not, for I have redeemed thee, and called thee by my name, thou art mine own; When thou goest through the water, I will be with thee; when thou walkest in the Fire, it shall not burn thee, and the Flame shall not kindle upon thee, for I am the Lord thy God, the holy one of Israel: Going to Execution*, he said, The Marriner for a while meets with a troubled Sea, and is tossed with the Waves, but he is in hopes when he comes to the Haven he shall be at quiet; I doubt not (though I feel storms) but by Gods Grace I shall attain to the Haven; and being brought to the Stake, he very Patiently endured the Fire till death.

*Richard Bayfield*  
Martyr.

The next that suffered was *Richard Bayfield*, who receiving the truth in a measure, and reading the Testament in *English*, and a book called, *The wicked Mamman*, &c. He was cast into Prison, and there fore whipped with a Gag in his mouth, and then stocked, and there continued in Prison three quarters of a year, and then was set at Liberty, but soon after was taken again, and put in the *Coke-house*, where he was tyed by the neck, middle and legs, standing upright by the walls; this punishment was inflicted on him to make him confess who bought his books, but he accused none, but stood to his Religion, and told them he would Dispute for his Faith; at his Tryal he was accused of divers things, but the chief were, for bringing Books over from beyond Sea, and spreading them here in *England*, on the twentieth day of *November. 1532.* being had into the Quire of *Pauls Cathedral*, the Bishop of *London*, with other Prelates being there ready to pass sentence on him, and being delivered to the Sheriffs of *London*, to carry him to *Newgate*, and from thence to the place of Execution, but first the Sheriffs were commanded to have him into the Vestry, and to bring him forth again in *Anti-christs* apparel, to be degraded, having been a Monk; where the Bishop took his Crosier Staff, and smote him on the Breast that he threw him down backwards, and brake his head, and he swooned, but coming to himself again, he thanked God that he was delivered

delivered from this Malignant Church of *Anti-christ*; and being led to *Newgate*, after one hours respite, he was had to the Fire and burnt.

*John Tewksberry* Leather-seller of *London*, he was converted by *John Tewksberry* the reading of the Testament in *English*, and the Book called, *The wicked Mammon*, in the moneth called *April*, in the year 1529. he was brought before the Bishop of *London* in the open Consistory, where he disputed with the Bishops and the Prelates concerning his Faith, and was very expect and prompt in his answers to them; being indued with heavenly Wildom, that they were not able to resist him; insomuch that the Bishops were ashamed, that a Leather-seller should so confound them; he affirmed in his Doctrine, that there was no Purgatory after this life, but that the Souls of the faithful departing this life rest with Christ, that prayers ought not to be made to Saints, there being no other Advocate but Christ alone; for which and other Principles he was condemned to die by the Bishop of *London*, and by him delivered to the Sheriffs of *London*, and by them burnt in *Smithfield*. John Tewksberry Martyr.

*Edward Freese* Painter, for painting upon clothes in an Inn certain Sentences of Scripture, was noted to be a Heretick, and was apprehended, and brought to *London* and from thence had to the Bishops House at *Fulham*, where he was imprisoned with several other, men and their wives, and there fed with Manchets, part of which was made with Sawdust, and there kept so strait in Prison, that their Relations were not Suffered to come at them; the Painters Wife being very desirous to see her Husband, and pressing to go into the Prison, notwithstanding she was big with Child, the Bishops Porter kickt her on the Belly so that her Child died immediately, and she died soon after. Edward Freese Martyr.

After that the Prisoners were all put in the Stocks for a long time, and after they were let loose, some had Horse-locks put on their Legs, and some other Irons, the Painter would ever and anon be writing on the Walls with Chalk or Coal, which so provoked his Adversaries, that they Manackled his wrists so long, till the Flesh of his Arms was grown higher then the Irons, from that Prison he was brought to the *Lollards Tower*, where they kept him there dayes without Meate, and used him so heard, that he lost his understanding and sence; so that when he was brought before the Consistory at *Pauls* he could say nothing, but look upon the People like a wild man; and if they askt him a Question he could say nothing, but *my Lord is a good man, my Lord is a good man*; and in this unsensible condition he continued to his dying day.

*Valentine Freese*, Brother of the said *Edward Freese*, and the said *Valentine's* wife were both burned at one Stake in *York*, for the Testimony of Jesus Christ.

*James Bainham*, Son to a Knight, in *Gloucestershire*, the said *James* was a man of a virtuous disposition, and a Godly Conversation, much addicted to Prayer and Reading of the Scriptures, a great maintainer of the Godly, a visiter of the Prisoners, liberal and merciful, James Bainham Martyr.



ful, delighting in doing equity and Justice to the Poor, very dilligent in giving counsel to all Widdows, Fatherless, and Attlicted, without Money or Reward, being a man bred in Knowledge in the Law; this *Bainham* for his Religion was apprehended by the instigation of *Thomas Moor* Chancellor of *England*, who kept him Prisoner in his own house, and there whipt him at a Tree in his Garden, which he called, *The Tree of Troth*, from thence he sent him to the Tower to be Racked, being himself present to see it effectually done, till in a manner he had lamed him, to make him confess where his Books lay, and because his wife denied them to be at his House, she was sent to the *Fleet*, and their goods were Confiscated; these Tortures making him confess nothing, the Chancellor sent him to the Bishop of *London* in the year 1531 who examined him upon certain Interrogatories concerning his Religion; asked, Whether he believed there was any Purgatory of Souls hence departed; to which he answered, *if we walk in the Light even as he is in the Light, we have Society together with him, and the Blood of Jesus Christ his Son hath cleansed us from all Sin; if we say we have no Sin we deceive our selves, and the Truth is not in us; if we confess our Sins he is faithful and just, and will forgive us our Sins, and will purge us from all our Iniquities.* Several other things they objected against him, and often had him to and again before them, threatening him with the danger that would ensue if he did not abjure his Religion; whereupon, he being overtaken with fear, he consented unto them; after he had adjured, the Chancellor fined him twenty pound to the King, and enjoined him Pennance, which was to go before the Crois in profession at *Pauls*, and to stand before the Preacher during the Sermon at *Pauls Cross*, with a Fagget upon his Shoulder, and then to return with the Sumner to Prison again; but, soon after he was discharged of his Imprisonment, and before he had been at Liberty a month, he bewailed his Fact and Abjuration, and was never quiet in his Mind and Conscience until before a Congregation of the People of God, who in those dayes met in a Ware-house in *Fox-Lane*, he uttered his Condemnation of the Fact, asking God and that Assembly forgiveness, and the next *Sunday* (so called) afterwards went to a place, called *St. Austins*, and stood up in a Pew with a Testament in *English* in his Hand, and with Tears declared to the People that he had denied God, and desired the People to forgive him, and to beware of his weakness, and rather to choose to die then to do as he did, for he would not for all the World to feel again such a Hell as he had done, to this purpose he also wrote to the Bishop, whereupon he was shortly after apprehended, and committed to the Tower of *London*, from thence he was removed to the Bishops Coale-house, where he lay two weeks in the Stocks with Irons upon his Legs, then he was carried to the Chancellors, and there Chained to a post two nights, from thence he was had to *Fulham*, where he was cruelly handled, for the space of a week; from thence he was committed to the Tower, where he lay a fortnight, and there scourged with Whips to make him revoke his Opinions; from thence he

was carried to *Barkin*, and from thence to *Chelsey*, and there was condemned, and from thence was conveyed to *Newgate*, and by the Sheriffs of *London* had into *Smithfield*, and there burnt to death, the last day of *April* about three of the Clock in the afternoon.

In the year 1532. *Robert King*, *Nicholas March*, *Robert Gardner*, Three men all of *Dedham*, and *Robert Debnam* of *Estbergholt*, being burdened in executed their Consciences to see the honour and power of the Almighty Li- for pulling ving God to be blasphemed by Peoples adoring an Idol, called, *The down an I- Rosse of Dover Court*, to which many People did greatly resort, igno- dol and rantly believing a common rumour blown abroad, that no man had burn it. power to shut the Steeple house door where that Idol stood; where- upon, the aforesaid four men were moved by the Spirit of God to travel out of *Dedham*, in a frosty Moonshiny Night ten Miles, to the place where this Idol stood, and took the filthy Idol from his Shrine, and carried it a quarter of a Mile, and there struck Fire, and set it on Fire, for which fact three of them were indicted as Fellons, and were hanged in Chains about half a year after, and it is recorded, that at their death, through the working of the Spirit of God, they bore such a living Testimony, that the People were more edified in the Truth, then they had been by all the Sermons they had heard preach before.

The fourth man, viz. *Robert Gardener*, had suffered the same death, but that he fled away, and that way escaped their Hands.

The same year there was many more Images cast down and destroyed, in many places,

*John Frith* a godly young man, and one of great parts and wit, *John Frith* and of a ready capacity, and a great Scholler in the outward Litte- Martyr. rature, coming acquainted with *William Tindal*, through his Instructions he first received into his heart the Seed of the Gospel and sincere Godliness.

The said *John Frith* accompanying himself with divers young men of grave Judgment and sharp wits, who conferring together upon the abuses of Religion, which at that time were crept into the Church, were therefore accused of Heresie to Cardinal *Woolley*, and cast into a Prison within a deep Cave, under a Colledge in *Oxford*, where they used to lay their Salt-fish, the stink of which so infected their bodies, that three of them died in a little space, the fourth was *John Frith*, who was shortly after discharged out of Prison, and travelled beyond-Sea, and after two years returning into *England*, and being at *Reading*, it happened that he was taken as a Vagabond, and was put in the Stocks, and there kept so long till he was almost pined with hunger, and would not discover who he was, but desiring to speak with the School-master of the Town, to whom he spoke Latine, the School-master perceiving that he was a Scholler, and a young man of excellent parts, obtained of the Magistrates that he might be set at Liberty, which he enjoyed not long, being so persued by *Sr. Thomas Moor* Chancellor, who persecuted him both by Sea and Land, promising great reward to any that could bring news or tydings of him; soon after he was apprehended and committed to the Tower of *London*, where

where he had many conflicts with the Bishops, but especially in writing with the Chancellor, and afterwards was carried to *Lambeth*, before the Bishop of *Canterbury*, and from thence to *Croyden*, before the Bishop of *Winchester*, and last of all he was brought before the Bishops in a common Assembly at *London*, the whole matter of his Examination before them was comprehended in two special Articles (that is to say) of Purgatory, and of the substance of the Sacrament, to which he answered very fully and wisely, and in great moderation and uprightness, but no Reason would prevail against the force and cruelty of his Adversaries: The twentieth day of the moneth called *June* 1533. he was brought before several Bishops at *Pauls*, who seeing that by no means, they could perswade him to Recant, the Bishop of *London* condemned him to be burnt, and past Sentence against him to that effect.

*John Chapman*  
*A. Hewet*  
*J. Tibauld* Mar-  
tyrs.

About this time one *John Chapman*, *Andrew Hewet* and *John Tibauld*, being men Zealous for Religion and Piety, were informed against, and by the Bishop of *London's* Chancellor and others were apprehended and carried to the Bishops House; *Andrew Hewet* was sent to the *Lollard Tower*, and *Chapman* and *Tibauld* kept asunder in the Bishops House till the next day that he came from *Fulham*, who then examined them not liking their Confession, *Chapman* he committed to the Stocks, with this threat, that he should tell another Tale, or else he should sit there till his Heels did drop from his Arse; *Tibauld* he shut up in a close Chamber, but afterwards delivered him out of Prison upon this Injunction, that he should not come within seven Miles of his own House; *Chapman* after five weeks imprisonment, three weeks whereof he sat in the Stocks, by Suit made to the Chancellor on his behalf, after many threatnings was discharged out of Prison; *Andrew Hewet* being brought before the Bishops, and asked, what he thought concerning the Sacrament, answered, even as *Frith* doth, at which the Bishops smiled, and one of them said, why *Frith* is an Heretick, and is condemned to be burnt, and except thou revoke thy Opinion, thou shalt be burnt with him; truly, said he, I am contented therewith; whereupon he was sent to the Prison to *Frith*, and on the fourth day of the month called *July* he was carried to *Smithfield* with *Frith*, and there burned.

*Thomas Bennet* Mar-  
tyr.

*Thomas Bennet* School-master in *Exeter*, a man of a godly conversation, and a favourer of such as suffered for their zeal to the true Religion, after he had lived in a retired condition six years, could no longer contain but he must bear a Testimony against the Idolatry of those times, though his blood were shed for the same, the beginning of his troubles was, he wrote a Paper, and set it upon one of the Steeple-House-doors of the City, in which was written, *The Pope is Anti-christ, and we ought to worship God only, and no Saints*; which Paper being seen, great search and inquiry was made what Heretick should set it up, but seeing they could not find the Author out at that present, they agreed, that the sentence of a Curse should be pronounced against him that did it; the manner of which Curse was as followeth.

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The Priest being in the Pulpit clothed in white, and the Monks and Friars standing about him, the Cross was held up with Candles fixed to the same, then said the Priest, *By the Authority of God the Father Almighty, and of the blessed Virgin Mary of Saint Peter and Paul, and of the holy Saints, we Excommunicate, we utterly Curse and Bann, commit and deliver to the Devil of Hell him or her, whatsoever he or she be, that have in spite of God, and of Saint Peter whose Church this is, in spite of all holy Saints, and in spite of our most holy Father the Pope, Gods Vicar here in Earth, and in spite of the reverend Father in God John our Diocesan, and the Worshipfull Canons, Masters Priests and Clerks which serve God daily in this Cathedral Church, fixed up with such Cursed and Heretical Bills, full of Blasphemy, upon the Doors of this, and other holy Churches within this City, Excommunicate be he she or they presently, and delivered over to the Devil as perpetual Malefactors and Schismatics, accursed they be, and given Body and Soul to the Devil, Cursed be they he or she, in Cities and Towns, in Fields and wayes, in Houses and out of Houses, and all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever thing they do besides; we separate them him or her from the Threshold, and from all the good Prayers of the Church from the participation of the holy Mass, from all Sacraments, Chappels, and Altars, from Holy Bread, and Holy Water, from all the Merits of Gods Priests and religious men, and from all their Cloisters, from all their Pardons, Privileges Grants and Immunities which all the holy Fathers Popes of Rome have granted to them; and we give them over utterly to the power of the Devil, and let us quench their Souls if they be dead this night in the pains of Hell-fire, as this Candle is now quenched, and put out; (and with that he put out one of the Candles) and let us pray to God, if they be alive, that their eyes may be put out, as this Candle light is; (so he put out another Candle) let us pray to God, and to our Lady, and to Saint Peter and Paul, and all holy Saints, that all the Sences of their bodies may fail them, and that they may have no feeling, as now the Light of this Candle is gone, (and so he put out the third Candle) except they he or she come openly now, and confess their Blasphemy and by repentance (as in them shall lie) make satisfaction unto God, our Lady, Saint Peter, and the worshipfull Company of this Cathedral Church.*

The Popes  
Curse by  
Bell Book  
and Candle

Thomas Bennet being not able to digest these Fopperies, writ other Bills, and caused them to be set up upon the Gates of the Grave-yard, but the person that set them up being taken in the action, Thomas Bennet was thereby discovered, and being apprehended, confessed they were his Bills, and that he could do it again to discover the Abominable Blasphemy of their Anti-christ the Pope, and to let people see that he is the Bear come out of the Wood, which destroyeth and throweth down the Hedges of Gods Church. Whereupon he was committed to Prison, and the next day was had to the Bishop, who committed him to Prison again, where he was kept in the Stocks with strong Irons, with as much favour as a Dog should find, then his Houle was Searched for Books, and his wife shamefully abused, which she bore with patience, being contented to bare the Cross with

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her Husband, and to fare hardly with him, and eat Courie meat and drink : A gray Fryar possessing *Thomas Bennet* with the many dangers that he was lyable to fall into in that condition, *Thomas* replied, my life is not dear to me, I had rather by death (which I know is not far off) depart this Life then to partake of your detestable Idolatries and Superstitions, or be subject to Anti-christ your Pope.

During the time of his imprisonment the hate of the people through ignorance was great against him, notwithstanding they could never move his patience ; during his imprisonment, his wife provided Sustenance for him, when she Lamented he Comforted her, and gave her many good and godly Exhortations, and desired her not to move him to comply with his Adversaries. After the Clergy saw they could by no means cause him to recant, they Condemned him to be burnt, and delivered him to the Sheriff of *Devonshire* to see him Executed ; the mild man rejoycing to see his end approach so near, as the Sheep before the Shearer yielded himself with all humbleness to abide and suffer the Cross of Persecution ; being brought to his Execution in a place called *Livery Dole*, without *Exeter*, he gravely and soberly spake to the people to seek the honour of God, and the knowledge of him, and to leave the devices and immaginations of mens inventions, and saying, *Oh Lord receive my spirit*, patiently endured the Cruelty of the Fire untill his life was ended.

Thus the Reader hath an Account of such as sustained death for Christs Cause through the rigorous Proclamation aforesaid, set out in the name of the King, but indeed procured by the Bishops, and by them so strictly Executed, that no good man could peep out with his head never so little, but he was caught by the back, and either brought to the fire or else forced to abjure their Religion, a great number of which are particularly mentioned in *Foxe's Acts and Monuments*, which for Brevity sake are here omitted.

*Thomas Phillip* being one of them that was prosecuted, and being asked by the Bishop, whether he would abjure or not, he said, except ye shew me cause wherefore I should abjure, I will not say, yea or nay to it, but will stand to my appeal, then the Bishop read openly the Bill of Excommunication against him, charging all men to have no company, or any thing to do with him ; after this Excommunication what became of him, whether he was burnt, or died in the Tower, no mention is made in the Register, I mention him because a Letter that was found in his Pocket, and the substance of one *Tracy's Will*, are worth the taking notice of, which are as followeth.

*A Letter directed to Thomas Phillip in the name of the Brethren,  
and given him by the way going to the Tower, is as followeth;*

The favour of him that is able to keep you, that you fall not, and to confess your name in the Kingdom of Glory, and to give you strength

strength by his Spirit to confess him, before all his Adversaries, be with you ever Amen.

The Brethren think that there be divers false Brethren craftily crept in among them to seek out their freedom in the Lord, that they may accuse them to the Lords Adversaries, as they suppose they, have done you; wherefore, if it be so that the Spirit of God move you thereunto, they as Councillers desire you above all things, to be stedfast in the Lords Truth, without fear, for he shall and will be your help, according to his promise, so that they shall not diminish the least hair of your head without his will, unto the which will submit your self, and rejoyce; for the Lord knoweth how to deliver the Godly out of Temptation, and how to reserve the Unjust, unto the day of Judgment to be punished; and therefore cast all your care on him, for he careth for you; and in that you suffer as a Christian man, be not ashamed, but rather glorifie God on that behalf, looking upon Christ the Author and Finisher of our Faith, who for the joy that was set before him, abode the Cross and dispised the shame; nevertheless, though we suffer the wrong after the example of our Master Christ, yet we are not bound to suffer the wrong cause, for Christ himself suffered it not, but reproveth him that smote him wrongfully, likewise Paul, Acts 23. saith, we must not suffer the wrong, but boldly reprove them that sit as Righteous Judges, and act contrary to Righteousness; therefore according both to God and mans Law, you are not bound to make answer to any cause till your Accusers came before you, which if you require, and thereon do stick, the false Brethren shall be known to the great comfort of those who now stand in doubt who they may trust, and also it shall be a means that they shall not craftily by Questions take you in Snares, and Acts 20. its written, It is not the manner of the Romans to deliver any man that he should perish, before he that is accused have his Accuser before him, and have License to answer for himself, as pertaining to the Crime whereof he is accused; and also Christ said, that in the mouth of two or three Witnesses all things shall stand; wherefore seeing that in Accusations such Witnesses should be, you may with a good Conscience require it; and thus the God of Grace settle, strengthen and establish you, that to him may be the glory and praise for ever.

*This is the Substance of the Letter; now follows the Substance of Tracy's will.*

William Tracy of Taddington in the County of Gloucester in his Will declared amongst other things, that touching the burying of his body it availed him not whatsoever was done thereto when he was dead, for, said he, *Funeral poms are rather for the Solace of them that live, then the wealth and comfort of them that are dead*: Which Will being brought by his Son, his Executor, to the Bishop of Canterbury to be proved, the Bishop shew'd it to the Convocation, who past a Sentence that a Commission should be sent to Doctor Parker, Chancellor of the Diocess



Diocess of *Worcester*, to take up *Tracy's* dead body, and to burn him as an Heretick for making such a Will; which accordingly was Executed, notwithstanding he had been buryed almost two years before.

About this time the House of Commons assembled in Parliament put up a Supplication by way of Complaint to the King against the Clergy, this Complaint the King seemed at first not to take much notice of, yet afterwards coming to have a clear understanding of the abuses and enormities of the Clergy, especially of the corrupt Authority of the See of *Rome*, provided certain Acts against the same, and wholly excluded the Popes Authority out of his Realm; but thinking the work not sufficiently done, as long as Abbies and Pories kept their Station, which were as it were his Fortresses and Pillars, there was not long after means found to have them suppressed; for aspersions being laid upon them, of Adulteries and Murders, they by Act of Parliament at least near four hundred of them were suppressed, and all their Lands and Goods conferred upon the King, and afterwards all the rest; and all Colledges, Chanteries, and Hospitals; also the same Parliament enacted, that Bishops should pay no more Annals or Money for their Bulls to the Pope, and that no Person should appeal for any Cause out of this Realm to the Court of *Rome*, and an Act was made, that the King should be the Supream head of the Church of *England*, &c.

But although the Popes Wings were thus cut, and his Power and Authority in *England* abrogated by Act of Parliament, as before is mentioned, yet the Bishops here went on persecuting such as they accounted Sectaries and Hereticks; but before I give an account of such as further suffered here in *England* for Religion, it falls in order to give an Account of the Sufferings of *William Tindal* beyond Sea.

*William  
Tindal  
 Martyr.*

This *William Tindal* was burnt near *Wales*, and being a man Zealous for Reformation and Religion, and considering, that if the Scripture were turned into the vulgar Speech it might much conduce to the propagating thereof; and finding his purpose could not be well effected here in *England* by reason of the strictness of the Bishops and Chancellor, he travelled into *Germany*, and there he first translated the New Testament, and then the Old, and writ several other Books against the irreligious Practice of the Prelates, which Books being published and sent over into *England*, it cannot be spoken what a door of Light they opened to the whole *English* Nation, who before were many years shut up in darkness.

But though the spreading of these Books wrought much good to the upright, and such as had in any measure a desire to advance the Truth, yet the envious and persecuting Spirit of the Bishops was also much more stirred up thereby, seeking by all means how to stop them from being spread, lest their Hypocrisie and works of Darkness should be discerned, wherefore they made great stir and search, as *Herod* did at the birth of Christ, and sought out by what means they might hinder the travels of this *Tindal*, and of his Printing and Publishing the said Books, and set persons to search and examine at

*Answer p*

*Antwerp* how things stook with *Tindal*, which when the Bishops and Chancellors in *England* understood how things were, they sent over one *Henry Phillips* to betray him into the hands of the Emperors Procurator General at *Brussels*, the said Procurator, through the treachery of *Phillips*, seized upon all *Tindalls* Books, and apprehended him and sent him Prisoner to *Filford* Castle, eighteen *English* Miles from *Antwerp*, being brought to his Tryal, they offered him to have Counsel to plead for him, he refused, saying, he would answer for himself; after much reasoning and Dispute, he was Condemned by virtue of the Emperors Decree made in the Assembly at *Ausbrough*, and upon the same was brought to the place of Execution at *Filford*, Anno 1536. being tyed to the Stake, he cryed with a fervent zeal, and a loud voice, *Lord open the King of Englands eyes*, and so was burnt to death.

When the King had taken the title of Supremacy from the Bishop of *Rome*, and Stated the same to himself, he perceived by the Wilddom and advice of *Thomas Cromwell*, one of his Privy Council, that the corrupt State of the Church had need of Reformation in many things.

This *Cromwell* was through the goodness of God raised up to be a friend and a favourer of those that profest the Gospel, who though but a Smiths Son, born at *Putney*, for the pregnancy of his wit, he was first entertained by Cardinal *woolsey*, and by him employed in many great Affairs; the Cardinal falling, the King took him unto his Service, and finding his great Abillities, advanced him for his worth to great places of Honour and Trust, through whose perswasions severall Injunctions were put out by the King for Reformation in Religion; and he was the great Instrument in overthrowing Abbies, Monasteries and Friaries, which were a little before by Act of Parliament given into the Kings hands: Whereupon, not only their Houses were rased, but their Possessions were divided amongst the Nobility, insomuch that all Friars, Monks, Cannons, Nuns, and other such Sects, were so rooted out of this Land from the Foundation, that there seemed to be no room left for such Weeds to grow here any more.

But as this *Thomas Cromwell* was raised up for good, and being so greatly in favour with the King, used all means he could to perswade him to reform the enormities in the Church; on the other hand, Satan raised up his Instrument, which was *Stephen Gardner*, Bishop of *Winchester*, who used all wilds and subtil means he could to perswade the King against the same, casting upon the Professors of Truth the name of Hereticks, Sectaries, Anabaptists, and Sacramentaries, and so far prevailed with the King, that by the Kings Authority certain Injunctions were published, prohibiting the publishing any Books in *English*, written by the Sectaries and Sacramentaries, under the pain of the forfeiture of all their goods and Chattels, and their Bodies to be Imprisoned during the Kings pleasure: And further, this *Stephen Gardner* instigated the King, not only against the Queen (who was a favourer of Religion and Reformation)

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but also against this *Thomas Lord Cromwell*, who no doubt had brought the encrease of true Religion; according to his understanding, to more perfection, had not this *Gardner*, and other Malignant Opposers thereof set themselves against it, to hinder the prosperity thereof: but now through the said *Gardners* evill advise, the King, who before had raised the said *Thomas Cromwell* for his worth and integrity, now for his pleasure took him off, and suffered him to be beheaded: After his death Religion, and the Reformation more and more decayed, whereby the Reader may see how variable the State of things stood in reference to Religion at this time, and with what difficulty any thing of Light and Truth came forth, how often things changed, even as the King was ruled and gave ear; sometimes it went a little forward, and then backward again, according as the persons prevailed that were about the King.

And now the King being led through *Gardners* suggestions, began to withdraw shewing any favour to the Reformation in Religion; concluding so to do was most for his safety both at home and abroad, having so much displeased the Pope, and other Popish Princes, in what he had already done; and though he had rejected the Popes Authority, he would declare himself nevertheless to be a good Catholic Son of the Mother Church, and a withstander of new Heresies; and then calling a new Parliament, and Convocation of Prelates, there was *six Articles* decreed concerning Religion, which was afterwards commonly called *a whip with six strings*, it was pretended for the Unity of the Church, but what Unity followed, the groaning hearts of many that suffered death by the same, both in this Kings time, and in *Queen Maries* time, may declare.

*The Six Articles of the Bishops Condemning all to be burnt as  
Hereticks that should hold,*

*First*, That the Body of Christ was not really present in the Sacrament after Consecration.

*Secondly*, That the Sacrament might not truly be administered under one Kind.

*Thirdly*, That Priests entred into holy Orders might Marry.

*Fourthly*, That Vows of Chastity entred into, upon mature deliberation, were not to be kept.

*Fifthly*, That private Masses were not to be used.

*Sixthly*, That Auricular Confession was not to be used in the Church.

Before these Articles were published, Bishop *Gardner* having obtained his desire with the King, he and the rest of the Prelates began again fresh to persecute the Protestants, & the first they stretched forth their Hands against was *John Lambert* a *Norfolk* man, and one zealous for the Spreading of the Truth, according to the Manifestation of it then broke forth; and to that end was conversant with *Tindal* and *Frith* at *Antwerp*, until by the instigation of *Sr. Thomas Moor* he was apprehended



apprehended and brought to *London*, where he was first brought to Examination at *Lambeth*, and then at the Bishops House at *Oxford*, before *Warham* Arch-bishop of *Canterbury*, and others, where fourty five Articles were objected against him, to all which he answered in writing very fully, and wisely, both according to the Scriptures and Reason; the Articles, and his Answers may be read at large in *Faxe's Acts and Monuments*.

The Bishop of *Canterbury* shortly after dying, whereby *Lambert* for that time was delivered out of Prison; and coming to *London* it was not long before he fell into trouble again; for having a private Conference with one Doctor *Taylor*, what past between them in their dispute in private grew at last a publick and common talk, which coming to the Arch-bishops Ear, he sent for *Lambert*, and forced him to defend his Cause openly; in that Disputation *Lambert* appealed to the King from the Bishops.

Upon this appeal Bishop *Gardener* goes to the King, and privately posselles him, that now he had an opportunity to quiet the minds of the people who were offended with him for abolishing the Bishop of *Rome's* Authority, and subverting of Monasteries and Abbies, &c. he might now remedy these troubles, if he would manifestly appear in this matter against *Lambert*, and shew himself stoutly to resist the Hereticks; the King immediately received this wicked Counsel of the Bishop, and forthwith sent out a general Commission, commanding all the Bishops and Nobles of the Land, to come with all speed to *London* to assist the King against Hereticks; these preparations being made, a day was set, upon which *Lambert* should appear before the King, and the rest assembled with him, to be Tryed and Judged.

The day being come, the King ascended his Throne, clothed all in white, he lookt upon the Prisoner with a sterne Countenance, as if his mind was full of Indignation, and then called forth the Bishop of *Chichester*, and commanded him to declare to the People the Causes of that Assembly, the Substance of the Bishops Speech tended to this, That the King would have none to conceive, that whereas the Authority and Name of the Bishop of *Rome* being utterly abolished, he would also extinguish all Religion, or give Liberty to Hereticks to trouble the Churches of *England* without punishment; the Bishop having ended his Speech, the chief thing that the King prest *Lambert* to declare, was, what Opinion he held touching the Sacrament of the Altar; to which he answered fully, and the Dispute held chiefly concerning that point for some hours until the King and Bishops, enraged against him, forced him to silence at last.

The King being minded to end the Dispute, said to *Lambert*, What sayest thou after all these Labours and Reasons of these learned Men? Art thou yet satisfied? Wilt thou live or die; thou hast yet free choice?

*Lambert* answered, I yield and submit my self wholly unto the will of your Majesty.

Then

Then said the King, commit thy self unto the hands of God, and not unto mine.

*Lambert*, I commend my Soul unto the hands of God, but my Body I wholly yield and Submit unto your clemency.

Then said the King, if you do commit your self unto my Judgment, you must die, for I will not be a patron to Hereticks, and so caused the Sentence of Death to be read against him: Shortly after he was had to *Smithfield*, and there burnt; in the midst of the Flames he cryed unto the people in these words, *None but Christ, none but Christ*; and so ended his life.

The aforesaid six Articles being consented unto, and concluded by the King and Parliament, the Bishops caused further to be enacted, that whosoever denied Transubstantiation; or whosoever should be Aiders, Comforters, Counsellors, Consentors, and Abettors therein, should be adjudged Hereticks; That every such Offender should have and suffer Judgment, Execution and pain of death by way of burning, without any Abjuration, benefit of the Clergy, or Sanctuary, and should forfeit to the King all their Lands and Tenements, Goods and Chattels, as in Cases of high Treason: And for all such as did preach, teach, uphold, maintain or defend any thing contrary to the five last Articles should be adjudged as Fellons, and lose both life and goods, as in the Case of Fellony.

When these Articles were in debate in the Parliament house, Doctor *Cranmer*, in favour to the Professors of the Truth, earnestly disputed in defence of the Truth against them; but notwithstanding all his opposition, the Act was past.

By reason of these six Articles a great Number were apprehended in *London* and other Places, so that all the prisons in *London* were too little to hold them, and many were imprisoned in Halls.

*John Porter*  
died in Pri-  
son.

Amongst whom was one *John Porter* of *London*, who for reading to people in a Bible, was sent for by *Bonner*, and sharply reproved, *Porter* answered, he trusted he had no way offended contrary to the Law thereby; *Bonner* charged him for making expositions upon the Text, and for gathering Multitudes about him, this *Porter* denied; yet did *Bonner* send him to *Newgate*, where he was miserably Loaden with Irons, both hands and legs, with a great Collor of Iron about his neck, whereby he was fastned to the Wall in the Dungeon; after a while he sent for a Kinsman of his, who by bribing the Keeper, obtained, that he was put amongst Thieves and Murtherers; but *Porter* hearing and seeing their Wickedness, exhorted them to amendment of life, giving them good instructions; for this he was complained of, and carried down into the lowest Dungeon; where he was so cruelly oppressed with Bolts and Irons, that within few daies after he was found dead.

*Robert Test-*  
*wood Mar-*  
*tyr.*

In the year 1544. One *Robert Testwood* living at *Windsor*, being a favourer of the *Lutherans*, and seeing People licking and kissing a white Alabaster Image that stood behind the high Altar, at which his Zeal was so stirred, that with a Key that he had in his hand he struck

struck off the Images nose; saying, see good People what it is, it cannot help it self; how then would you have it help you: The noise hereof being spread abroad, one *Simonds* a Lawyer took up the Nose, and said, one day it should be a dear Nose to *Testwood*.

And further, upon a day whereon every one was to carry a Relick in procession, *Testwood*, amongst others, had *Beckets Roches* preferred him, but he pushed it from him, saying if they gave it him he would wipe his Tayle with it.

These doings so offended the Clergy, that they said he was a *Heretick*, and would roast a *Flagon* one day for this geer, but notwithstanding their Threats he lived in quiet till the death of the Lord *Cromwell*, and till *Winchester* had insinuated into the affections of the King, and wholly ruled; at which time *Testwood* being sick in bed, was fetched out and cast into Prison, together with one *Anthony Person*, *John Marbeck* and *Henry Filmer*, and after a while they were all brought forth to Judgment before Doctor *Capon* Bishop of *Salisbury* and others; *Testwoods* Indictment was, for that when the Priest lifted up the Sacrament, he said, what wilt thou lift it up so high? what yet higher? take heed that thou let him not fall: As also, that at such times, when the Sacrament was lifted up, he used to look down on his Book, or another way, that he might not see the Sacrament; whereupon, he said, Whereon did he look that marked me so well: Marry, quoth the Kings Attorney, he could not be better Occupied, then to mark such Hereticks. The Prisoners being Condemned, they spent the greatest part of the night (before their Execution) in prayer, that the Lord would strengthen them and enable them with stedfast Faith, and power, to go through their Exercise.

About this time there rose a great Persecution in *Callice* in *France*, which was then under *Englands* power, there was at one time twelve persons Imprisoned for their Religion, but the Lord *Cromwell* (so called) hearing of it, wrote immediately to the Commissioners in *Callice*, in the Kings Name, requiring, that the Hereticks, with their Accusers, should be sent over into *England*; forthwith, the Commissioners loading them with Chains, sent them over; as soon as *Cromwell* heard they were arrived, he sent for them to his House, and smiling upon them, said, Go your ways to the Fleet, and Submit yourselves Prisoners there, and be of good cheer; for if God give me life, you shall shortly go home with as much honesty, as ye came with shame. But it pleased God that shortly after this *Cromwell* was beheaded; so that the poor men then had no hope but in the Providence of their Heavenly Father, who comforted them in their deep Troubles, that as their Afflictions abounded, their joyes and consolations abounded much more; for when all hope was past, the Lord *Audley* Chancellor of *England*, sent for them; and without any further examination discharged them of their Imprisonment.

Persecution  
in Callice.

In the year 1541. The King sent out a Commission for apprehending of such as offended against the six Articles, and when the Commissioners sat at *Mercers-Chaple*, being such as were chosen on purpose, they enquired not only for such as offended against the six Articles,

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but



but of such as came seldom to Church (as its called) and received not the holy Bread and Water; so that they indicted above five hundred persons, most of which had either died in Prison, or been burnt in *Smithfield*, but that the King (being informed by the Lord *Audley*, that they were indicted of malice) granted them his Pardon.

*Richard Meekins*  
Martyr, being a Boy of fifteen years old.

About the same time one *Richard Meekins*, a boy of fifteen years old, was accused for speaking some words against the Sacrament of the Altar, and when the first Jury would not find the indictment against him, they were soundly rattled by the Bishop of *London*, and another Jury impannelled that found it, and so the poor Boy was burnt in *Smithfield*.

Persecuted at *Callice*.

By reason of the diligent preaching of *Adam Damply* and one *William Smith* at *Callice*, the Devil raised up his Instruments to Persecute them, and others their Hearers, and Letters were wrote over to the Council in *England*, suggesting, that by the means of *Damply*, they were infected with horrible Heresies and Errors, Persons accused were *Thomas Brooke*, *Ralph Hare*, *James Cock*, and *James Barber*, who were sent for over and committed to Prison at *Westminster*, afterwards they were brought before the Bishops; grievous Letters were written against them from *Callice* by their Adversaries, so that if God had not preserved them, they had all certainly Perished.

One of these, viz. *Ralph Hare*, though so unlearned, that he could scarce read, yet was very zealous, and so holy and inoffensive in his life, that none of his Adversaries could accuse him of evil; he was charged for speaking against *Auricular Confession*, *holy Bread*, *holy Water*, as also for that he would not Swear, nor use any *Passive*, but used to be in a Corner by himself, looking on his Book, when others were at Liberty. Thus being charged, he said to the Commissioners, I take God to Witness, I would not willingly maintain any Error or Heresie; wherefore I beseech you, let my Accusers come before me face to face; for if they charge me with that I have spoken, I will not deny it; and if it be Truth I will stand to it, if an Error, I will with all my heart forsake it; I mean, if it be against Gods holy Word; for, the Lord is my Witness, I daily pray to God that I may know the Truth, and shun Errors, and I hope God will preserve me from them. The Bishop of *Winchester* said, I perceive now thou art a naughty Fellow: Alas, said *Hare* what evil have I spoken? Bishop replied, Marry Sir, you said, the Lord, the Lord, and that is *Symbolum Hereticorum*; what is that said *Hare*? Thou art naughty, thou art naughty, said the Bishop, and further said, I pity thee, for I think thou art a good simple man, and meanst well enough, if thou hadst not had bad School-masters, and then *Thomas Brook* was called for; who was charged with sedition, and that he had contributed towards maintaining *Adam Damply*, and that he should say, that what the Priest held up at Mass was not the

the Body of Christ; *Brook* denyed the charge, and after some debate was for that present dismissed,

*The Suffering and Martyrdom of Anne Askew.*

*Anne Askew* being apprehended for her Religion, and examined before one *Christopher Dare* an Inquisitor, who asked her, if she did not believe the Sacrament of the Altar to be the real Body of Christ: To this question she refused to answer: Then he told her that she was accused for reading, that God dwelt not in Temples made with hands, thereupon she shewed him the 7 and 17. Chapters of the *Acts* for it: Then he asked her, how she understood those texts, she answered, that she would not cast Pearls before Swine; Then he charged her for saying that she had rather read five lines in her Bible, then hear a Mass; she said, the reason was, because one did greatly edifie her, and the other did not; and after other questions askt her, he had her before the Mayor of London; The Mayor, after some discourse with her, ordred her to be had to Prison; she askt, if Sureties would not serve turn; he said, he would take none, but after some time she was released from that imprisonment; but not long after was apprehended again and carried before the Kings Council, where the Chancellor askt her, her Opinion about the Sacrament, she said, that she believed that so oft as she received the Bread in remembrance of Christs death, she received therewith the fruits of his most glorious Passion; the Bishop of Winchester bid her answer directly; she answered, she would not sing the Lords Song in a strange Land; The Bishop told her, she was a Pariat: To which she replied, that she was willing not only to receive rebukes from him, but whatsoever should follow besides, and that gladly; after much other debate, she was imprisoned until the next day; at which time, they asked her again, what she said to the Sacrament, she answered, that she had said what she could say.

Then the Bishop of Winchester said, he would speak with her familiarly, she said, so did Judas when he unfriendly betrayed Christ; Then desired the Bishop to speak with her alone, but she refused; he asked her why? she said, that in the Mouth of two or three Witnesses every matter should stand, after Christ and Pauls Doctrine.

Then the Chancellor began to examine her again of the Sacrament; she Math. 18. askt him, how long he would halt on both sides; then would he needs 2 Cor. 13. know where she found that, she said, in the Scripture? then he went his way: Then the Bishop told her she would be burnt, she answered, that 3 Kings 18. she had searched all the Scriptures, and could never find that either Christ or his Apostles put any Creature to death, and told them God would laugh their threatings to scorn.

After much other arguing, wherein she answered them wisely and holily, they dismissed her; a few dayes after she was taken very sick like to die, in which extremity of her sickness they sent her to Newgate.

After a time she was brought to her Tryal at Guild-hall, where she was

was required to recant, or else she was condemned by the Law for an Heretick; she answered, she was no Heretick, neither deserved death by the Law of God; Then they asked, *if she would deny the Sacrament to be Christs Body and Blood*; she said, yea; They wished her to *drive her self to a Priest*, at which she smiled and said, she would confesse her faults to God, for she was sure he would hear her with favour.

Then they would know of her whether the Bread in the Box were God or no; she said, God is a Spirit and will be worshipped in Spirit and Truth; After she was Condemned she wrote a few lines to the King, to this effect.

I *Anne Askew* of good memory, although God hath given me the Bread of Adversity and the Water of Trouble, yet be it known that for asmuch as I am by the Law condemned as an Evil Doer; here I take Heaven and Earth to record, that I shall die in my Innocency; and as I said at first, I say at last, I utterly abhor and detest all Heresies, and concerning the Supper of the Lord, I believe so much as Christ hath said therein, which he confirmed with his most blessed Blood, I believe so much as he willed me to follow, for I will not forsake the Commandment of his holy Lips, but look what God hath charged me with his Mouth, that have I shut up in my Heart; and thus briefly I end,

*Anne Askew.*

Shortly after she was sent from *Newgate* to the sign of the Crown, where, she said, one *Rich* and the Bishop of *London*, used all their power by flattering words, to perswade her from God, but they prevailed not with her; one *Nicholas Shaxton* counselled her to recant, as he had done; she told him, it had been good for him he had never been born; then *Rich* sent her to the Tower to be racked, where first he and one of the Council examined her, telling of her, that the King was informed, that if she would, she could name a great number of her Sect; she answered, that the King was as well deceived in that, as he was in other Matters.

The manner of her Racking was thus, she was first lead down into a Dungeon, where the Lievtenant of the Tower commanded the Goaler to pinch her with the Rack, which being done, so much as he thought sufficient, he went about to take her, down but *wristley*, the Chancellor, not contented that she was loosed so soon, confessing nothing, but lay still, and did not cry, commanded the Lievtenant to strain her on the Rack again, which because he denyed to do, tendering the weakness of the Woman, the Chancellor threatened him he would signifie his disobedience to the King; Then *Rich* and the Chancellor took pains to Rack her themselves, till she was near dead; first asking her whether she was with Child; to whom she answered, you shall not need to spare for that, but do your wills upon me, and so quietly and patiently praying unto the Lord, she abode their Tyranny, till her Bones and Joynts were almost pluckt assunder; after she was



was loosed from the Rack, she swooned, but they recovered her again, and she was carried away in a Chair to a house, and laid in a bed, with weary and painful Bones; the Chancellor sent her word, that if she would leave her Opinion she should want for nothing, if she would not, she should be forthwith sent to *Newgate*, and so be burned; she sent him word again, that she would rather die then break her Faith.

*The Prayer of Anne Askew before her Death.*

O Lord, I have more Enemies now, then there be Hairs on my Head, yet, Lord, let them never overcome me with vain words; but fight thou, Lord, in my stead, for on thee cast I my Care; with all the spite they can imagine they fall upon me, which am thy poor Creature; yet, Lord, let me not set by them which are against me, for in thee is my whole delight; and Lord, I heartily desire of thee, that thou wilt of thy most merciful Goodness forgive them that Violence which they do, and have done unto me; open also thou their blind Hearts, that they may hereafter do that thing in thy Sight which is only acceptable before thee, and to set forth thy Truth aright, without all vain Fantasie of sinful men: So be it, O Lord, so be it.

The day of her Execution being appointed, she was brought into *Smithfield* in a Chair, because she could not go on her feet by means of her great Torments; when she was brought to the stake, she was tied by the middle with a Chain that held up her Body, and so encompassed with the Flames of Fire, as a blessed Sacrifice unto God, she resigned up her life, in the Year 1546. leaving behind her a singular example of Christian-Constancy, for all men to follow; there was at the same time three others burnt with her in *Smithfield*.

After the death of this Woman, the Popish Clergy consulted together, how they might further proceed to keep the Truth under and down, and to that end obtained another Proclamation, in the Kings name, for the abolishing the Scriptures in *English*, and all other *English* Books, which might give any light to the People, which made  
S fore

fore work and caused Persecution for a time, but it was not long that it continued by reason of the Kings death, which was shortly after.

But before there be a full Conclusion of the Transactions in this Kings reign, its necessary a short Account be given of the rise and fall of *Thomas Cromwel*; of whom mention is made before; especially, seeing he was a man so Zealous for Reformation of both Church and Common-wealth.

He was born at *Putney*, his Father being a *Smith*, as is before related, in his youthful dayes, it is said, he had little regard to God and Religion, but travelled beyond Seas, and for a time was there a Souldier; at length getting the New Testament in *English*, by often reading in it he began to be touched, and something opened in his understanding, and coming into *England* again, Cardinal *woolfsey* entertained him in his service, where, after some years remaining, he was preferred to be Solicitor to the Cardinal. After the fall of Cardinal *woolfsey*, he was by the Master of the Roles preferred to the King (who had then to do against the Pope) as a fit person to be imployed by him; and being brought to the King at his Garden in *westminster*, where he possessed the King that his Authority was abused by the Clergy, and by being sworn to the Pope they had run themselves into a *Premunire*, and that now the King had an Opertunity to enrich himself: To this the King gave ear, and liked well his advice, and admitted him into his service, and seat him to the Convocation-house amongst the Bishops, where he made a Speech to this effect, that in as-much as they had sworn to the Pope, contrary to their Fealty due to the King, they had forfeited all their Goods, Chattels, Lands, Possessions to the King, &c. This amazed the Bishops at first, but after a little pause, they began to shrink, and before they could be quit of the *Premunire*, by Act of Parliament it cost them to the King no less then One hundred eighteen thousand eight hundred and forty pounds.

After this *Cromwel* grew greatly in favour with the King, and was made one of his Privy Council, and Master of the Rolls, and afterwards Knight of the Garter, and Earl of *Essex*; and now being come into such Authority, and seeing the Superstition, Blindness Hypocrisie and Idolatry of the Monks, and Fryars, and Papists, whose filthy stink did breath up a most pestiferous fume, as *Matthew Paris* said in the like case of *Rome*: Wherefore *Cromwel*, like a Champion, was raised up to root them up, which while the King favoured him, he prosecuted with effect, as before is related; but when the Popish Bishops saw the Popes power abolished out of *England*, they never gave over using all their uttmost Endeavours, and Politick Contrivances, till they had laid a Plaister to his Wounded Head.

It would be too long to recite what benefit this *Cromwel* by his Prudence and Zeal wrought in a little time for the publick good, what good Orders he established, what Wickedness and Vices he suppressed,

sed, what Corruptions he reformed, what Abuses he brought to light, and Popish Idolatry and Images he suppressed, (One called, *The Rood of Grace*) wherein a man stood inclosed with a hundred Wyres within the Rood, to make the Image goggle its Eyes, nod its Head, hang the Lip, and move and shake his Jaws, according to the value of the Gift offered; if it were a small piece of Silver, then would he hang a frowning Lip, if it were a piece of Gold, then should his Jaws go Merrily: Thus were poor peoples Souls seduced, and their pockets pickt by these Idolatrous Forgers, until *Cromwel* caused the said Image to be carried publickly to *Pauls*, where the People tore it in pieces.

He was a man not only Zealous for the publick Reformation, but also always ready to help private persons that were in distreis; and though its common amongst men that are raised from low estate to great place and outward preferment; to forget themselves what they formerly were, and the persons from whom they received benefits; It was not so with him, for in his Travels beyond Sea, being brought to a low condition, and being relieved by a Rich Merchant in *Florence*, and entertained in his House, when he was in great distreis, and when he was minded to return to *England*, the Merchant gave him a Horse, Money and Apparel, which *Cromwel* received with great thankfulness.

This Merchant not long after (through great losses fell to decay; and having money owing him in *England*, came over to see if he could get it, and arriving at *London*, not thinking of the kindness he had shewed to *Cromwel*; but as he was travelling the Streets, *Cromwel*, as he was riding along espied him, and knew him, and alighted, and took notice of him, and of his former kindness, and invited him to Court, who coming there, after he had dined with him, he had the Merchant into a private Room, and paid him fully for all he had of him at *Florence*, and gave him sufficiently over, as a Recompence for his kindness, and kept him in his House all the time of his remaining in *England*. This is but one example of many that might be mentioned to shew this *Cromwells* Gratitude and Courtesie.

His care and Zeal for the settling the Protestant Religion was that which brought him to his end, for that, for the better establishing thereof he devised to effect a Marriage between the King and the Lady *Anne* of *Cleeve*, whose Sister was Married to the Duke of *Saxony*, a Protestant Prince, by which Marriage, it was supposed, there would be established a perpetuall Peace and Amity between this Kingdom and the Protestant Princes of *Germany*, which would much strengthen the Protestant Party against the Tyranny and Oppression of the Pope and his Adherents: But presently after the Marriage, *Stephen Gardner*, who had soon after crept into favour with the King (as is before related) suggested to him some occasions of distaste against the Duke of *Saxony*, and some apprehensions, of fear by reason of that Odium which he had pulled upon himself, by rejecting the Pope, and demolishing Abbies and Monasteries, whereby



whereby (as he told him) he had made the Pope the Emperour, the King of *France*, and the King of *Scotland* his Enemies; but especially his own Subjects, who were much distasted with the Innovations in Religion, and that the only way to heal all, was to shew himself Sharp and severe against the new Sectaries: This occasioned the King to withdraw his favour from *Cromwell*; for being one day in the Council Chamber, he was suddainly apprehended and committed to the Tower of *London*; at the hearing whereof many good men were much troubled, the charge laid against him was, that he was a supporter of Hereticks, and a Spreader of their Books, and that he had caused to be translated into *English* Books wrote against the Sacrament of the Alter, and that he had spoke words against the King; but whatever he was accused of, he was soon after condemned in the Tower, without coming to his Answer, and was beheaded; his death the King shortly after bewailed, wishing he had his *Cromwel* alive again; so that it appears it was more the malice of his Adversary, that stirred up the King against him, then any real cause by him given or acted that might justly occasion his death.

In this year viz. 1545. one *John Athee* was indicted by the Kings writ for speaking certain words against the Sacrament; That he would not believe in the thing that the Knave Priest made, neither in that which *Longs* wife selleth, but only in God which is in Heaven; and when it was told him, that God through his Word could make it Flesh and Blood, he answered, so he might if he would turn it into a Chickens leg.

*Here followeth a Narrative of a sudden Fear and Surprizal that fell upon the Doctors and others at Mary's Steeple-house in Oxford, by reason of a mans Crying Fire in the Street, and what hapned thereupon.*

There being a Sermon to be preached in the aforesaid Steeple-house at the Recantation of one *Malory*; the Priest had no sooner got into the Pulpit, and *Malory* come forth with his Faggot on his Shoulder, accompanied with a great Congregation of people, but one in the Street seeing a Chimney on Fire, cryed out Fire, Fire, which so alarmed the People in the Steeple-house that the Doctor and Congregation were amazed, expecting the Steeple-house had been on Fire, and at last they all generally concluded it was on Fire and that the Hereticks had set it on Fire, and with eagerness running on heaps to get forth, they raised such a dust, that it seemed like Smoak of Fire, and thrusting many together to get out, they stopt up the Doors, that few could pass; and thus being afrighted, as if great Danger or present Death were at hand, did they crowd one upon another; the Heretick throwing down his Faggot, and shifting as well as he could among the rest, the Doctor that was preaching his Recantation, cryed out, *Lord have Mercy upon me, this is the Hereticks doings*: amongst the

the rest a Monk, one of the Auditors, fearing the Danger, and seeing the way to escape stopt; he got up to a Window and breaking the glasse thrust himself part thorow, but there stuck, and could get no further, neither in nor out; a Boy also endeavouring to escape got upon the Door, and jumping down, jumpt into a Monks Cowle, as it hung at his Back, the Monk hearing one in his Cowle, cryed out, *who is that at my Back?* The Boy cryed, *I am Bertrams Boy: who art thou,* said the Monk? *I am Bertrams Boy; good Master let me go?* and with that the Cowle began to crack, the Monk took him out, and the Boy ran away: Some lost their Clothes in the throng, and some their Money in this Surprizal and Fright at the noise of a Fire that did them no hurt.

About this time one Sr. George Blague of the Kings Privy-Chamber was fallly accused for speaking against the Ma's; whereupon *Wrisly* the Lord Chuncellor sent him to *Newgate*, and the next day he was arraigned and Condemned at *Guild-Hall*, and within a day or two after should have been burnt in *Smithfield*; but some of the privy-Chamber making suit to the King on his behalf, the King was much offended that they should come so neer him as his Privy-Chamber without his knowledge and Consent, sent for the Chancellor, and commanded him presently to draw up his Pardon himself, whereby he was set at liberty: *George Blague* afterwards coming into the Kings Prefence, the King said to him, *Oh, my Pig!* (for so he used to call him) *rea,* said he, *if your Majesty had not been better to me then your Bishops were, your Pig had been roasted before this time.*

*The Troubles of the Queen Katherine Parr, for showing favour to the Professors of the Truth, and how the Lord made way for her Deliverance,*

About this time the King coming from *Bullein*, information was given him, that the Queen, *Katherine Parr*, was much given to reading the Scriptures, and entertained divers godly persons in conference about spiritual Matters: At first the King seemed to like well of it, which made her the more bold sometimes freely to debate with the King about Religion, often beseeching him, That as he had to the glory of God and his own Eternal Fame began a good work in banishing the Popes supremacy, that he would perfect what he had begun, and thorowly to cleanse away the dregs of *Popery*, whereof much remained yet behind. The King though he was grown very teasty and froward, yet out of his singular Affection to her, was content to bear with her; for never did Maid more seek to please her Mistriss then she did withal painful endeavour apply her self by all virtuous means in all things, to please his Humor. She was a Woman very beautiful, virtuous and of a comely personage, which greatly delighted the King: But some subtil and malicious Instruments of Satan, fearing what might be the Issue of it, sought by all means to set the King a gainst her; these were the Bishop of *Winchester*, *Wrisly* the Chancellor, and others of the Council and Privy-Chamber, hoping that

Her Council to the King.

that if they could but take away her, that was such an Encourager of the Professors of the Truth, they might soon destroy the rest.

The King growing sickly and froward left off his accustomed manner of visiting the Queen, and therefore she took all opportunities to visit him, and did earnestly sollicite him to be Zealous in the Reformation of the Church; *Winchester* being present at one time, and perceiving the King not to be very well pleased with her; when she was gone he maliciously endeavoured to stir up the Kings Indignation against her, possessing the King, *That under his Favour, he with others of the Council, could in a short time disclose such Treason cloaked with the veil of Heresie, that his Majesty should easily perceive how dangerous it was to nourish such a Serpent in his Bosom;* this so stirred up the King that he gave them leave to draw up Articles against her, and thus far they got their end; the next thing was, to suborn Witnesses to betray and accuse her, and to find out what Books she had in her Closets that were forbidden by Law, and to search her Closets, and to apprehend the Queen, and send her by Barge to the Tower. The King being made privy to this devise by *Winchester* and *Wrisley*, he policickly seemed to approve it, that he might see how far the malice of the Bishop would carry him; and thus the Day, Time and place for the Apprehending the Queen, and some about her was concluded of.

The King at this time lay at *white-hall*, and by reason of his dis-temper seldom stirred abroad, and the time approaching for the apprehension of the Queen; she suspected nothing of it, and therefore used after her accustomed manner, when she came to the King, still to deal with him about Religion, as formerly she had done; but one night after she had taken her Leave of him, the King imparted the whole design to Doctor *VVendy*, enjoying him not to spake of it to any Creature; but by Providence these Articles drawn up against her, & signed by the King fell from of the Bosom one of these Counsellors, and was immediately carried to the Queen, who reading the Articles, knowing the Kings hand was suppressed with such a sudden fear, that she made pitious Mean and Lamentation; The King hearing that she was in peril of her Life, sent his Physicians to her, and Doctor *VVendy* knowing the cause better then the other, began secretly to break with her about the Articles, telling her, that he knew well of them, though he stood in danger of his Life by revealing of them, yet to quiet his Conscience he could not but give her Warning of them, intreating her somewhat to conform herself to the Kings mind, not doubting but that by her humble submission, she should find him favourable to her; shortly after the King hearing of her dangerous Condition went to her, to him therefore she uttered her Greif, *fearing, as she said, lest he had taken displeasure against her.* Whereupon he like a loving Husband with sweet and comfortable Words somewhat eased her perplexed Mind, so that she began to recover; the King being departed she caused all her Books which the Law was against to be conveyed away, and taking



a fit season in an Evening, she went to visit the King, who was conferring with some of his Bed-Chamber. When he saw her, he entertained her Courteously, and began to Commune with her about Religion, seeming desirous to be resolved by the Queen of certain doubts which he proposed to her; she perceiving his drift, with mild and reverend-Countenance answered him thus. *Your Majesty knows right well, neither am I ignorant what weakness attends our Sex, and therefore we are inferiour and Subject to man, our Head, whence all our directions must proceed; God hath made man in his own Likeness, endued him with more excellent Gifts, &c. But he hath made Woman of Man, by whom she is to be governed and directed: seeing therefore that God hath appointed such a Naturall Difference, and you being of so excellent-wisdom; and I a poor silly Woman, so much inferior to you, why should your Majesty propose such difficult Cases to me? yea, when I have said what I can, I must and will refer my self unto your wisdom, as my Supreme Head under God, by whom I must be directed.* This that she declared, and other discourse that passed betwixt them at that time, so pleased the King, that he shewed great favour unto her, as heretofore he had done. Her Adversaries knew nothing of this, and therefore were providing for her Apprehension, which was to be next day, at which time they intended to carry her to the Tower; the Day, and almost the Hour being come, the King intending to take the Air, went into the Garden, whither the Queen also went to him, being sent for by him, where the King being merrily disposed with her, on a sudden, in the midst of the mirth in came *Wrists* the Chancellor, with forty of the Kings Guard at his heels, whom the King sternly beholding, went to him, and upon private conference together, the King called him *Knave, Arrant Beast, and Fool*, withal commanding him out of his Presence. The King after his departure returned to the Queen, who perceiving him to be much chafed, with Sweet words endeavoured to qualifie his displeasure, saying, *that though she knew not what might be the cause, he was Offended, but desired him, if it were not hainous; that for her sake he would pass it by, A poor Soul*, said the King, *little dost thou know how ill he deserves this Grace at thy hands, on my word, Sweet Heart, he hath been towards thee an Arrant Knave, and so let him go.*

And thus the Queen through Gods Providence, and the Kings Favour escaped the Hands of her bloody Persecutors, who sought to have destroyed her.

#### *Persecuted in Scotland.*

In the year 1534. the Arch-Bishop of *Andrews* convented before him *David Stratton* and one *Norman Gourelay*, the first of these having a Fisher-boat that went to Sea, the Bishop of *Murray* demanded Tythe-Fish of him; to whom he answered, That if they would have Tythe of that which his Servants caught in the Sea, they should take it in the Place, where it was caught, and so caused his Servants to throw the tenth Fish into the Sea again. All this while he had nothing in  
him

him for Religion; But when hereupon he was summoned to answer for Heresie, it troubled him exceedingly, and then he began to frequent the company of such as were godly, and here appeared a Wonderful change in him; so that, whereas before he despised the Scriptures, now all his delight was in hearing them read to him; and he became a vehement Exhorter of all men to peace and concord, and contempt of the World; he much frequented the company of the *Laird of Dun Ariskin*, whom God in these dayes had marvelously illuminated, and hearing that Text read (for he could not read himself) *He that denyeth me before men, or is ashamed of me in the midst of this wicked Generation, I will deny him before my Father and holy Angels;* at those words, being suddenly as one revived, he fell upon his Knees, and stedfastly lifting up his Eyes and Hands, at length he burst out into these words, *O Lord I have been wicked, and justly mayst thou withdraw thy Grace from me; But, Lord, for thy Mercies sake, let me never deny thee nor thy Truth, for fear of Death or any Corporal Pain.* soon after Norman and he were brought to Judgment to *Holy Rood house*, the King himself being present, much means was used to draw this *David Stratton* to make a Recantation; but he persevered in his constancy, still denying that he had offended, and so they were both condemned to the Fire, and after dinner they were both first hanged and then burnt.

Not long after the burning of these two, there was one *Thomas Forrest* a Dean, who used to preach every first day to his Parishoners the Epistles and Gospels, this was counted a great Novelty in those time; for none used to preach but the Fryers, and therefore they envying him, accused him to the Bishop of *Dunkelden* for an Heretick, and one that re read the Mysteries of Scriptures to the vulgar People, the Bishop instigated by the complaint of the Fryers called the said *Thomas Forrest* before him, to whom he said, *My joy, Dean Thomas, I love you well, and therefore I must give you Council how to govern your self;* The Dean thanked him, and then he proceeded, *My joy, Dean Thomas, I am informed that you preach the Epistles and Gospels every Sunday to your People, and that you take not your Dues from them, which is very prejudicial to the Church-men, and that therefore my joy, Dean Thomas, I would have you take your Dues, or else its too much to preach every Sunday; for by so doing you make the People think, that we should do so also.*

*Thomas* answered, *My Lord, I presume none of my Parishoners complain for my not taking my Dues, and whereas you say, its too much to preach every Sunday; I think it is too little; and wish that your Lordship would do the like.*

*Nay, nay, Dean Thomas, said the Bishop, let that be, for we are not ordained to preach; and Dean Thomas, go your wayes, and let all these Fancies be; for if you persist herein, you will repent you, when it is too late.*

*I trust, said the Dean, my cause is good and just in the presence of God, and therefore I care not what follows thereupon; and so went away, but shortly after he was summoned to appear before the Cardinal,*

dinal, by whom he was condemned and burned for a chief Heretick, and Teacher of Heresie.

But, notwithstanding their bloody Tyranny, the Knowledge of God did Wonderfully encrease in this Country, partly by reading, and partly by brotherly Conference, which in those dangerous dayes were much used, to the Comfort of many, which so enraged the Popish Party, that in the year 1538. there were burned in one Fire four Persons.

The year after *Jeremy Russel* and *Alexander Kenedy* were apprehended and brought before the Bishop, the said *Jeremy* being a man of a meek and quiet Nature; *Alexander* was a young man about eighteen years old, *Alexander* at first was faint, and would fain have recanted, but when all place of Repentance was denied him, the Spirit of God began to refresh him, yea, the inward Comfort began to burst forth as well in his Village as in his words, and he cried in prayer to God, *Oh Eternall God, how wondrous is thy Love and Mercy, who hast made me to feel Heavenly Comfort, which takest, from me that ungodly fear, which before I was oppressed with; now I desire death; do with me what you please; I praise God I am ready.* Then did they rail upon him and *Jeremy*, who also said unto them, This is your hour and power of darkness: Now sit ye as Judges, and we stand wrongfully Accused, and more wrongfully to be Condemned; but the day will come when our Innocency will appear, and ye shall see your own blindness to your Everlasting Confusion: Go forward, & fulfill the measure of your Iniquity. Shortly after they were Condemned to die, & as they went to Execution *Jeremy* comforted *Alexander*, saying to him, Brother, fear not, greater is he that is in us, then he that is in the World; the pain that we are to suffer is short, and shall be light, but our Joy and Consolation shall never have end: Let us therefore strive to enter into our Master and Saviours Joy by the same Strait Way which he hath taken before us; Death cannot hurt us, for it is already destroyed by him, for whose Sake we now Suffer. And thus they constantly continued stedfast in the Flaming Fire till they finished their Course by Death.

In the year 1543. *George Wiseheart* a man of a Courteous, Modest and Temperate Behaviour, fearing God and hating Covetousness, very charitable and moderate in his Apparel and Diet, and for his Innocency was a man well beloved; he was accused on several Articles by the Bishops, and afterwards Condemned by them as an Heretick to be burnt; when he came to the fire he said, *Father of Heaven, I commend my Spirit into thy holy Hands;* and then turned him to the People, and said these Words, I beseech you *Christian Brethren* and Sisters, that you be not offended in the Word of God for the affliction and Torments which you see already prepared for me; but I Exhort you, that you Love the Word of God, and suffer patiently, and with a comfortable heart for the Words sake, which is your undoubted Salvation and Everlasting Comfort.

Moreover I pray you, shew my Brethren and Sisters, which have heard me oft before, that they cease not, nor leave off the Word of



God which I taught unto them, after the Grace given to me, for any Persecutions or Troubles in this World, which lasts not; and shew unto them, that my Doctrine was no *Old wives Fable*, after the Constitution made by men; and if I had taught mens Doctrine, I had gotten great thanks of men, but for the Word and true Gospels sake I suffer this day by men, not sorrowfully, but with a glad Heart and Mind; for this cause I was sent, that I should Suffer this Fire for Christs Sake, this grim Fire I fear not, and so I pray you to do, if that any Persecution come unto you for the Word's sake; and fear not them that Kill the Body, and afterwards have no power to Kill the Soul.

Then he prayed for them which accused him, saying, I beseech thee, Father of Heaven, to forgive them that have through Ignorance, or an evil Mind, forged Lyes against me; I forgive them with all my heart; and I beseech Christ to forgive them who have Condemned me to death this day ignorantly. So being first Hanged, he was then burnt, many People bewailing his death.

*Vvakter Mille*, amongst the rest of the Martyrs of *Scotland*, his Constancy is not to be past over with silence, out of whose Ashes Sprung thousands of his Religion in *Scotland*; many Articles were drawn up against him, for which he had sentence pronounced against him, that he should be delivered to the Temporal Judge, and punished as an Heretick, which was to be burnt.

Now when all things were ready for his death, and he conveyed with Armed men to the Fire, *Andrew Olifant* Judge, that past sentence upon him, bad him Go to the Stake; he said, *Nay, except thou pull me up with thy hand, for I am forbidden by the Law of God, to lay hands of my self*: then *Olifant* put him up with his hand, thereupon he went gladly, saying, *I will go to the Altar of God*, and desired that he might have time to speak to the People, which his Executioner denyed, saying, *That he had spoken over-much, and that the Bishops were offended that the matter was so long continued*, but some young men that stood by desired him to speak what he pleased; so, after he had prayed, he rose up, and standing upon the Coles, said on this wise.

*Dear Friends, the Cause why I suffer this day, is not for any Crime laid to my Charge, but only for the defence of the Faith of Christ Jesus, for which, as the faithful Martyrs have heretofore gladly offered themselves, being assured, after the Death of their Bodies, of Eternal Felicity; so this day I praise God, that he hath called me of his Mercy, among the rest of his Servants, to seal his Truth with my Life; which as I received it of him, so willingly I offer it to his Glory: Therefore as you will escape the eternal death, be no more seduced by the Lyes of Priests, Monks and Bishops, and the rest of the Sect of Antichrist, but depend only upon Jesus Christ, and his Mercy, that you may be delivered from Condemnation.*

All that while there was great Mourning and Lamentation of the multitude, for they perceiving his Patience, Stoutness, Boldness, and Constancy, were not only moved and stirred up, but their hearts also were so inflamed, that he was the last Martyr that died in *Scotland* for Religion; after his prayer he was hoisted up on the Stake, and being

being in the Fire, he said, *Lord have Mercy on me; pray People while there is time, and so he constantly departed.*

*The Persecutions in the Reign of Edward the sixth.*

Henry the Eighth being dead, Edward the sixth succeeded him at the Age of nine years; he was a Youth of a meek nature and disposition, much inclined to Clemency and Mercy, yea, so much, that when one *Joan Butcher* being condemned to be burnt for Heresie, all the Council could not move him to set his hand, saying to *Cranmer*, *what, wilt thou send her quick to the Devil in her Error?* Doctor *Cranmer* perswaded him, with much ado at last to put his hand, to whom he said, *He would lay all the charge thereof upon Cranmer as before the Lord.*

But though this King was of so mild a Nature, and a Person inclining to love Religion from a Child, being very Zealous for a further Reformation in the Church, abolishing the Mass, &c. and a Protector being appointed during his Nonage, which was his uncle the Duke of *Somerset*, a man also very Zealous for Reformation, and an Encourager of such as profess the Gospel; but in the midst of these meek and gentle times, on the other hand, the *Papish* party having a great power in the Kingdom used all the Means and Endeavours to stir up Persecution, and to hinder that good they found the King and his Uncle inclinable to, yet the most of this Kings Reign, which was but short, the Sword was taken out of their hands, so that they had not power to shed much Blood all his Reign; yet some there were that suffered for Religion, *viz.* *Joan of Kent*, an *English* woman, and one *George a Dutchman*, and one *Thomas Dobb*, who was apprehended for speaking against the Idolatry of the Mass, and committed to Prison, where he died.

*The cause of the Imprisonment of Thomas Dobb was as followeth.*

The said *Thomas Dobb* being a Man fervent and zealous for Religion, and as it is recorded of him, a man so Innocent, that he was like a Dove, without any Gall or Bitterness, and more apt to receive Injury then do wrong to any one: It happened, that as he was passing by *Pauls* in *London*, seeing the Priest at Mass, being at the Elevation as he passed by, the young man filled with godly Zeal, pitying the Ignorance and Idolatry of the People in honouring that so devoutly which the Priest lifted up, was not able to forbear, but opened his Mouth, and turning to the People, exhorted them, testifying against their Idolatry, for which cause he was presently apprehended by the Mayor, and being accused by the Bishop of *Canterbury*, was Committed to the Counter in *Breadstreet*, where falling sick he soon after died.

In this Kings time there was also one *John Hume*, a servant to one *Lewmax*, accused by his Master, of denying the Sacrament of the Altar to be the real Flesh and Blood of Christ: And for saying, *That he would never vail his Bonnet to it, if he burnt therefore:* And for saying, *That* if

if he heard Mass he should be damned. For these things he was accused of his Master and Mistress, and sent up by them to the Bishop of *Canterbury*, with Letters, desiring that he might be severely punished for the same, but no mention is made of his Execution, and so that may be past by, and return may be to give a short account of the Reformation in this Kings time, and how far it extended.

Injunctions were set out in his time, viz, that Bibles in *English* should be placed in some convenient place in the Church (so called) that the People might read in them when they pleased, and rather be furthered to read them, then hindered by the Priests or Curates.

And the Priests or Curates should not at any time haunt Taverns or Ale-houses, neither spend their time Idly in unlawful Games, but should give themselves to read and hear the Scriptures read, and every Beneficed-Priester to preach twice a year, and that all Monuments of Idolatry in Churches (so called) and Houses, and Windows should be taken away, and that Homilies should be read every Sunday.

He took away and abrogated all Acts made by former Kings for reformation of Hereticks and Lollards, and the Act of the six Articles, and all Acts published prohibiting the spreading the Scriptures in *English*.

He also sent out a Letter to the Arch-Bishop, signed by the Council, to abolish Images, and that the Altars should be taken down, and a Table set up instead thereof.

Though this may be accounted but a little Reformation to what is since, yet it so troubled the *Papish* Adversaries, that they sought all the ways and means they could to hinder its further proceeding and growth, and would not be satisfied untill they had found out a way to answer their Wicked purposes. And now the old Adversary of all good put it in the Heads of the *Papish* Party, to charge the Duke of *Somerset*, the Kings Vncle and Protector of his Person, and the Realm, as that he was the occasion of all the Sedition that had happened in the Realm, &c.

And though he was in a high state, yet that could not, nor did not preserve him; and indeed it is a vain thing for man to put Trust or Confidence upon the bricke Pillars of Worldly Prosperity, how high soever it seemeth, considering that where vertue is most perfect, it is there most envied by Wicked men, as in the Example of this Duke appears.

This *Edward Seymour* Duke of *Somerset* being Protector, had a Brother who was high Admiral of *England*; these two Brethren, so long as they were knit and joyned together in Love and Concord, preserved themselves, the King and whole Common-Wealth, from the Violence and Fear of Danger of all their Adversaries: But the old Subril Serpent alwayes envying mans felicity, through Slanderous Tongues sought to sow matter, first of discord between them, then of Suspition, and last of all of Extream Hatred, inso-much that the Protector suffered his Brother, being accused (whether true or false, the Lord knoweth) to be Condemned, and to lose his Head



Head whereby it came to pass that not long after he himself was over-matched by his Adversaries, and overthrown by them, and being cast into the Tower, at last lost his Head also, to the great Lamentation of many good men, and so the fall of one Brother was the Ruin of the other; for it was not long after the Admiral was beheaded but that Insurrections began in several parts of the Kingdom; but after they were subdued, several of the Lords assembled at *Baynards Castle*, and at the Mayor of *Londons* House, and had great Consultations against the Protector, who was then with the King at *Hampton Court*, which the King hearing of, sent the Secretary to them with a Message, to which they made no answer, and not long after published a Proclamation in the City against the Protector, charging him with divers Crimes, as that he should be the chief Occasion of all the Sedition that had of late happened in the Kingdom and that he did what in him lay to cause Variance between the King and the Nobles, and desired the City to aid them; the King also sent the Mayor and City a Letter, requiring aid likewise. This made the Mayor and Citizens in a strait, some being for helping the King, and some on the other side, for helping the Lords, and against the Protector; the Recorder prest the Citizens to assist the Lords against the Protector, who, he said, *had abused the King and the whole Realm*, and prest the Common Council for an Answer, and that they would declare what they would do; but they were silent in the matter until one *George Stallow* stood up and told them, *It is good to consider of things past, to avoid dangers in things to come*, and then related to them, what inconveniences & damage beset the Citizens in assisting the Barons in their Wars against King *Henry* the third: In conclusion the Lords hearing what past in the City, assembled in the Star-Chamber next day, & sent a Messenger to the King to *Windsor*, who so ordered his matter with the King, that the Protector was apprehended, and shortly after was had to the Tower in *London*, and there was charged with several Articles, and a terrible Proclamation put out against him, but through the Kings Love and labouring in his behalf, he was shortly after let out of the Tower, and the Proclamation called in again; after which trouble he continued two years at Liberty, though not restored to his former Office.

But after this respite, he was again apprehended and committed to the Tower, from whence he was in a short time after convey'd through the City, (with the Tower-Ax carried before him,) to *Westminster*, and there tryed by the Peers, where in a quiet, patient and Suffering Spirit, he Modestly Behaved himself, shewing himself an Example of Meekness, yea, wisely replying to the Articles, objected against him, and was at last cleared of the Treason laid to his charge, which the People understanding, were greatly rejoiced at; but his Adversaries quickly found out another Snare; for they charged him with Felony, for intending and purposing the death of the Earl of *Northumberland*, which was by them adjudged Felony according to a Law, wherein it was enacted, *That it should be Felony*

for any Subject to seek or procure the death of any privy Councillor; and being condemned he was again conveyed to the Tower, and shortly after from thence was had to the place of Execution, where neither his Voice nor Countenance changed, but alter his usual manner he spake to the people to this effect. Dearly beloved Friends, I am brought hither to suffer death, though I never offended the King neither in word nor Deed; and have been always as faithful and true to this Realm as any man hath been: And after other words, he said, moreover, Dearly beloved Friends, there is yet somewhat that I must put you in mind of, as touching Christian Religion, which so long as I was in Authority I alwayes diligently furthered to my power, neither do I repent me of my doings, but rejoyce therein, seeing the state of Christian Religion cometh nearer to the order of the Primitive Church, which thing I esteem as a great benefit given of God both unto you and me, most heartily exhorting you all, that this which is most purely set forth unto you, you will with the like thankfulness embrace and accept of, and shew forth the same in your living, which thing if you do not, without doubt greater mischief and Calamity will follow. And after other Good exhortations to the people he kneeled down, without shewing any token of Trouble or Fear, but like a meek Lamb received the Stroak of Death.

As touching his disposition and Conversation whilst alive, (as it is written of him) it could not be sufficiently commended according to his worth, being a man of so meek and gentle a nature, as is rare to be found in so high an estate; he was alwayes ready to give ear to the complaints of the Poor, and very attentive unto the Affairs of the Common Wealth; he was a man ignorant of all Craft and Deceit, and as void of Pride and Ambition, as he was from doing injury, being indeed void of both; he was of a gentle Disposition, more apt and ready to be deceived, then to deceive; and last of all, he was a man Zealous for the Religion and Truth, so far as it appeared, and was broken forth in that day; and in all likelyhood he had been a good Instrument in the work of Reformation, had not this difference between the Lords and him happened, which put a period to his dayes, for so long as they agreed, and that there was Concord among them, the two great persecuting Bishops Winchester and Bonner were kept under, and their power was but little, which afterwards upon seeing the great division amongst the Nobles they then again began to have hopes they should have another Day and Time, further to execute their persecuting power, which soon after then had, for the next year after the death of the Duke of Somerset the King died, and Queen Mary reigned next, and of the bloody work that was made in her Reign a Relation will herein be given in its place.

*A Relation of the Lamentable Suffering of William Gardner an  
English Merchant in Portugal, for his Testimony  
to the Truth against Popish Idolatry.*

*William Gardner* was born at *Bristol* of honest Parents, he was naturally given to gravity, of a mean stature of Body, but of a comely and pleasant Countenance, but in no part so excellent as in the inward qualities of the mind which from a Child he had kept without spot of reprehension; being a Prentise with a Merchant in *Bristol*, his Master sent him a Voyage into *Spain*, but by accident the Ship arrived at *Lisbon* in *Portugal*; where after he came ashore, he was very strict in keeping himself, lest he should be defiled with the *Portugals* Superstition, whilst he remained there a great Marriage was to be solemnized between the King of *Portugals* Son and the King of *Spains* Daughter, the which amongst other People he going to the Publick place to see, and there beholding the Peoples great Idolatry, the young man was sore pricked and moved in his Conscience against it, but had not an opportunity to bear his Testimony against it at that time, but left the place and went away with a great Burthen upon him, and so it continued upon him insomuch that he sought out secret and solitary Places where he might call upon God with Tears, and ease his mind, bewailing himself for neglecting his duty in testifying against the Impiety and Superstition of that People; concluding in his mind to take another opportunity to clear himself, and to that end he made up his accounts with all men, and then gave himself continually to Prayer and Meditation on the Lord, taking little Meat by Day, or Sleep by Night.

And shortly after he went on a Sunday (so called) to the Publick Place of Worship again where the King was present, and a great Assembly of people, getting as near to the high Altar as he could, having a Testament in *English* in his hand, in which he read whilst the Mass was celebrated by the Cardinal, until the Cardinal took the Host in his hand, and then *William* being moved with Zeal, and not longer able to forbear, he stept speedily and snatched the Cake out of the Priests hand and trod it under his Feet, and overthrew the Chalice: This made the People all amazed, and to rise in a great Tumult, and one run him into the Shoulder with his Dagger, and immediately they would have killed him, but that the King commanded he should be saved.

After the Tumult Ceased, he was brought before the King, who askt him, *what Country man he was, and how he durst be so bold to do such an Action in Contempt to him and the Sacrament of the Church?*

*William Gardner*, told him, He was an *English* man, and came thither a Merchant, and seeing so great Idolatry in so famous an Assembly, he was not satisfied in his Conscience until he had acted what he had done, further telling the King; there was  
not



not any thought in him of acting any thing in Contempt to his Presence.

Then he was urged, to discover the persons that infligated him to the Action, He desired there might be no such suspicion conceived of him, saying, He was not moved thereunto by any man, but by his own Conscience, and that he did it as required of God, and for the Peoples Salvation.

While he was thus examined, he was ready to faint with the wound he received, whereupon Chirurgions were sent for to cure him, if possible, to the end he might be further examined, and receive greater punishment; for they were fully perswaded some others had stirred him to do the Action, and thereupon the *English* Merchants were apprehended, and his bed-fellow was examined, and cruelly tormented, and kept in Prison two years after, and having searched *William Gardner's* Chamber, thinking there to find out some of the Authors of the interprize, but finding none they repaired to him again, urging him to discover who was the Author or Instigator of him to do the fact, using an unheard of piece of Cruelty to make him confess, which was thus, they made fast a threed to a Cloth Ball, and thrust it down his Throat, and then pluckt it up again, and so pluckt it to and fro for some time, till they were wearyed, and seeing they could work nothing that way, they askt him, *whether he did repent of his wicked Deed?* he answered, *That he thought, that if it were to do again he should do it.*

After they had used divers Torments to make him confess, and saw it was to no purpose, they had him to Execution; but first they carryed him into the Vestry, and cut off his Right Hand; then he was had into the Market-place, and there they cut off his Left Hand; then his Arms were bound behind him, and his Feet under the Horses Belley, and so was carryed to the place of Execution, where he was let down by a pulley into the Fire, and then pluckt up, and let down again, all which cruelty he endured with a constant Spirit, saying, *O Eternal God, Father of all Mercies, look down upon thy Servant,* and with patience he suffered, till at last the Rope burning he fell down into the Fire, and was consumed. This was in the year 1552.

*Persecutions in the Reign of Queen Mary, beginning Anno 1553.*

After the Death of *Edward* the sixth, *Queen Mary* succeeded; and after she was settled in her Throne, a Sinod was assembled for consulting about matters of Religion, and the point, especially of the *real Presence in the Sacrament*, after a long Disputation, where Reason and Scriptures were not so much weighed as Voices numbred, the Papal side, as having most voices, carried it, and thereupon was that Religion again restored, and the Mass commanded again in all Churches (so called) to be celebrated after the antient manner.

And shortly after, *Cardinal Poole*, an *English* man, that had fled

to Rome for Succour in the former time, was sent for over again to England by the Queen, who was no sooner come, but the Attainder upon Record against him, was by Act of Parliament taken off, and he restored; and a few days after, coming to the Parliament, before the Queen, and both Houses assembled; after the Bishop of Winchester, who was Chancellor, had made a short speech to them, signifying the presence of the Cardinal, and that he was sent from the Pope, as his Legate, for their good and benefit: Then the Cardinal stood up, and made a long Oration to them, thanking them for restoring him, whereby he was made a Member of their Society: Then Exhorting them to return into the Bosom of the Church, for which end he was come, not to Condemn, but to Reconcile; not to compell, but to call and require; and for their first work of Reconcilement, requiring them to repeal and abrogate all such Laws as had formerly been made in derogation of the Catholick Religion.

Q. Mary.



After which Speech, the Parliament going together, drew up a Supplication, which within two dayes after, they presented to the King and Queen., wherein they shewed themselves to be very penitent for their former Errors, and humbly desired them to interceed for them to the Cardinal and the See Apostolick, that they might be pardoned of all they had done amiss, and be received into the Bosom of the Church, being themselves most ready to abrogate all Laws prejudicial to the See of Rome.

This Supplication being delivered to the Cardinal, he then gave them Absolution in these words, *we*, (by the Apostolick Authority, given unto us by the most holy Lord Pope Julius the third, Christs Vicegerent on Earth) *do absolve, and deliver you, and every of you, with the whole Realm and Dominions thereof from all Heresie and Schisme, and from all Judgments, Censures and Pains, for that cause incurred; and also we do restore you again to the unity of our Mother the holy Church.* The report hereof coming to Rome, was cause that a solemn Procession was made for Joy of the Conversion of England to the Church of Rome.

And now all Bishops which had been deprived in the time of Edward the sixth, were restored to their Bishopricks, and the new removed, and all that would not turn and forsake their Religion were turned out of their Livings; and Stephen Gardiner and Bonner became again to be had in favour, and were restored to their former places, and several old Laws were again revived by Act of Parliament for the tryal of Heresie and Commissions, and Inquisitors were sent abroad into all parts of the Realm; whereupon many were apprehended and brought to London, and there Imprisoned, and afterwards most of them burnt to death, or else through cruel usage died in Prison, and were buryed in Dunghils in the Fields, to the Number of near three Hundred Persons, Men and Women, in the short Reign of this Queen.

And now Bonner being re-invested into his Bishoprick, he sends forth Injunctions, that six in every Parish (upon their Oaths) should present before him such as would not conform; and soon after, about threescore Inhabitants of the City of London were apprehended

*Q.* Mary ded and imprisoned, for dispersing and selling certain Books, sent over into *England* out of *Germany*, and other Countries.

About this time, the people going a Procession in *Smithfield*, and *John Street* the Priest being under the Canopy with the Box, according to the usual Custom, one *John Street*, a Joyner in *Coleman-Street*, going by in haste about his business; by chance went under the Canopy by the Priest, at which the Priest was so surprized, and overcome with fear, that he let the Pix fall down; the people being amazed, presently apprehended the poor man, and committed he was to the *Compter*; and the Priest accused him to the Council, as if he came to slay him; from the *Compter*, he was removed to *Newgate*, where he was cast into the Dungeon, and there chained to a Post, and so miserably used till he lost his Sences, and then they sent him to *Bedlam*.

Roods  
Comm a d-  
ed to be a-  
gain set up  
in the places  
called  
Churches.

These were but in the beginnings of *Bonnors Cruelty* in this *Queens* time; the next thing he did was, he put out a Mandate to the Curates within his Diocese, requiring them to abrogate and blot out all Scripture Texts wrot upon the Walls in Churches (so called) in *Edward the* sixths time; which he said was opening a Window to all Vice; and further, commanded that comely Roods should be again set up in all Churches.

The same Injunction for setting up Roods was published in other Diocesses at this time; for at *Cockram* in *Lancashire*, the Parishoners and Wardens had agreed with a Carver to make them a Rood, and to set it up in that they called their Church, at a certain prise, which the Carver did; but the Rood being made of an ugly grim Countenance, they disliked it, and refused to pay the Work-man that made it; whereupon by Warrant he brought them before the Mayor of *Lancaster*, who was a favourer of the *Protestants*, and a man against Images; when they came before the Mayor, he askt them, Why they did not pay the man according to their Agreement? they replied, they did not like the grimness of its Visage; saying, they had a man formerly with a handsome Face, and they would have had such another now; well, said the Mayor, though you like not the Rood, the Poor-mans Labour has been never the less, and its pity he should loose; but I tell you what you shall do, pay him the Money you promised him, and if it will not serve you for a God, you may make a Devil of it, at which they laughed, and so departed.

About this time, about thirty Men and Women were taken at a Religious Assembly, in *Bow-yard* in *Cheapside*, and were Committed to Prison; their Preacher, one *Rose*, was had before the Bishop of *Winchester*, *S. Garduer*, and by him Committed to the Tower.

*Cranmer*,  
*Ridley*, and  
*Latimer* ap-  
prehended.

Shortly after, *Cranmer*, *Ridley*, and *Latimer*, three Bishops, were sent to the Tower, and from thence Conveyed to *Oxford*; there to Dispute with *Oxford* and *Cambridge* men in points of Religion, but especially of the Eucharist; the *Oxford* men were *Cole*, *Chadsey*, *Pye*, *Harpsfield*, *Smith*, and *Weston* Prolocutor; the *Cambridge* men were, *Young*, *Staton*, *Watson*, *Fecknam*, *Atkinson*, and *Sedgwick*; the matter



matter was so carried by these twelve men, that it went against the Prisoners; and after the Disputation was ended, the Prisoners were brought again upon the Stage, and demanded, whether they would persist in their Opinion or recant? They affirming they would persist, they were all three adjudged Hereticks, and Condemned to the Fire, but their Execution was not till a year or two after.

Q. Mary

In the mean time we have an account of *John Rogers*, who was the first Martyr in this Queens time, who was burnt in *London*; after a long and sore suffering by Imprisonment. Soon after him was burnt *Lawrence Saunders*, who was by order kept straitly in Prison, and none suffered to speak with him, not so much as his Wife suffered to visit him; in his Examination the Chancellor threatening him that he should not live many days. *Saunders* said, Welcom shall the Will of God be, either Life or Death, for I have learned to die; but I Exhort you to beware of shedding Innocent blood, *Truly it will Cry*. As the Officers were leading him away from his Examination, he exhorted the People to Repentance, warning them to desie *Anti-christ*, *Sin*, *Death*, and the *Devil*, that they might receive blessing and favour from the Lord; being Condemned, he was carried down to *Coventry* to be burnt, where he was put into the common Goal, where he slept little, but spent the Night in Prayer, and instructing others, and the next day was burnt; during the time of his Imprisonment, he wrote several good Epistles, to comfort and strengthen such as were under the like Suffering with him: I shall only insert the Substance of one to his Wife, by which may be perceived the seriousness and Zeal that was stirred up in him against his Adversaries, forbidding his Wife to seek any way for his delivery.

*John Rogers*  
Martyr.

*Lawrence*  
*Saunders*  
Martyr.

*Lawrence Saunders's Letter to his Wife.*

Grace, Mercy and Peace in Christ our Lord, entirely beloved Wife, even as unto mine own Soul and Body, so do I daily in my Prayer wish unto you, daily remembring you: And I do not doubt, dear Wife, but that both I and you, as we be written in the Book of Life, so we shall together enjoy the same Everlastingly, through the Grace and Mercy of God, our dear Father, in his Son Christ; and for this present life, let us wholly appoint our selves to the Will of our God, to glorifie him either by Life or by Death; the Lord make us worthy to Honour him either way, as pleaseth him. I am cheerful, I thank God in Christ, in whom, and through whom I know I shall be able to fight a good fight, and finish a good Course, and then receive the Crown which is laid up in Store for me, and all the true Souldiers of Christ; wherefore, Wife, let us in the Name of our God, fight to overcome the Flesh, the Devil, and the World; what Weapons are used in this fight, look in the sixth Chap. of the *Ephesians*; and pray &c. I would that you make no suit for me in any wise; thank you know whom, for her most sweet and comfortable putting

me

*Q. Mary.* me in remembrance of my Journey, whither I am passing, I have too few such Friends to further me in that Journey, which is indeed the greatest friendship; the blessing of God be with you all, Amen.

*A Prisoner in the Lord*

*Lawrence Saunders.*

*John Hooper and Rowland Taylor Martyr.*

Shortly after were burnt for Religion, *John Hooper*, and one *Rowland Taylor*, the one at *Gloucester*, and the other at *Hadley*: The time of *Rowland Taylor*'s Execution drawing nigh, his Wife and Son coming to see him, and one *John Hall*, that had been his Servant; after he had supt, he turned to his Son, saying, *Thomas*, my dear Son, God Almighty bless thee, see that thou fear God always, and flee from Sin, and wicked living; be vertuous, and apply thy self to thy Book; and in any wise see thou be obedient to thy Mother, love her, serve her, & be ruled by her in thy Youth, and follow her good Counsel in all things: Beware of Lewd Company of Young men that fear not God but follow their lewd lusts; flee from Whoredom, and hate all filthy living; and when thy Mother is old, forsake her not, but provide for her to thy power, and see that she lack nothing; then will God bless thee, and give thee long Life upon Earth, and Prosperity. To his Wife, he said, my dear Wife, continue steadfast in the fear and Love of God; keep your self undefiled from Popish Idolatries and Superstitions; I have been unto you a faithful Yoke-fellow, and so have you been to me, for which I doubt not, dear Wife, but God will reward you: Now the time is come that I shall be taken from you; *The Lord gave you unto me, and the Lord will take me from you, Blessed be the Name of the Lord*; I believe they are blessed which die in the Lord; *The Lord is my Light, and my Salvation, whom then shall I fear; God is he that justifieth, who is he that can condemn: In thee O Lord I have trusted, let me never be confounded*: On the next day by two of the Clock in the Morning, he was taken out of the *Compter* by Officers, and had to *Chelmsford*, and there was he delivered to the Sheriff of *Suffolk*, who was commanded to see him burnt.

*The suffering of Hailes.*

About this time One *Sr. James Hailes*, one of the Justices of the Common-Pleas, at an Assizes in *Kent*, giving charge upon the Statutes of *Henry the Eighth*, and *Edward the Sixth*, in derogation of the primacy of *Rome*; when he was before the Chancellor in *Westminster Hall*, being there among other Judges to take his Oath, the Chancellor said:

*Chancellor*, I am informed you have Indicted certain Priests in *Kent* for saying Mass.

*Hailes*, I Indicted none, but certain Indictments of that Nature were brought before me at the Assizes in *Kent*, and I did according to Law therein, and according to Conscience; and if it were to do again I could do no less than I did.

*Chancellor*, Your Conscience is known well enough.

*Hailes,*

Hailes, *You may do well to search your own Conscience ; for mine is better known to my self then to you.* Q. Mary

This and other talk at that time so displeased the Bishop, that not many dayes after this discourse in *westminster Hall*, Judge Hailes, was by the Commandment of the Bishop, committed to the Kings Bench, where he remained some time, and then was committed to the Compter in *Bred-Street*, and from thence carried to the Fleet ; being in the Fleet, some endeavoured to perswade him to Compliance ; how far he yielded to those Perswasions and Assaults of the Enemy, it was not known ; but shortly after he fell into a great horror and terrour in his Conscience, and in the anguish of his Spirit stabbed himself with his Pen-Knife, and so thought to end his misery, but through providence he was disappointed of destroying himself at that time : But this Action being noised abroad, as it was occasion of great sorrow and trouble to many that had a great Esteem of him, being reputed so worthy a Judge, and so just a man, so it also opened the Mouth of his Adversary, the Bishop, who openly in the Star-Chamber blasphemed against such as profest the Truth, calling the Doctrine of the Gospel, the Doctrine of Desperation. But it was not long before the Judge was set at Liberty, but he had not been long at home, (but his trouble encreasing upon him) he watch an opportunity, and drowned himself in a shallow Water neer his House.

Now, *Stephen Gardner*, Bishop of *winchester*, having got the Law and outward Sword on his Side, he thought to Rule as he pleased ; and having taken off (either by Imprisonment or Death) most of the principal Preachers, of those he counted Sectaries, he concluded the rest would be thereby terrified, and kept under ; but his Expectations herein were frustrated.

For within a few Weeks after the Apprehension and Execution of the aforesaid persons, there were six more raised up to testify against the *Popish* Idoltry then established by a Law ; their names were *William Piggot*, a Butcher, *Stephen Knight*, a Barber, *Thomas Tomkins*, a Weaver, *Thomas Hawkes*, *John Lawrence*, and *William Hunter* ; these Persons being brought before *B. Gardner*, he was so concerned to see his former devices so little effect the end he intended, that he refused to Act any more against them ; but being wholly discouraged, turned them over to *Bonner* Bishop of *London*, who Prosecuted all that were brought before him to the utmost of his power, not sparing to act his cruelty, as from time to time he had an opportunity, to the uttermost.

The apprehending of *Thomas Tomkins* and five others.

Upon the 8th day of the Moneth called *February* 1555. The aforesaid six persons were brought before *Bonner*, at the Consistory at *Pauls*, where the next day he past Sentence of Death upon them, shewing himself a rash and cruel Judge, to pass Sentence so suddenly upon so many Innocent mens Lives ; but he gave them a little time before they were put to death, which was till the Moneth following.

They were all condemned by *Bonner*.



Q. Mary.

The most remarkable Passages that I find at their Tryals and Examinations, are briefly related as followeth.

The Examination  
of Thomas  
Tomkins.

*Thomas Tomkins* a Weaver, dwelling in *Shoreditch*, a man accounted by such as were acquainted with him Zealous and Godly, much given to Prayer; during the time of his Imprisonment, which was half a year, the Bishop *Bonner* beat him sorely about the Face, and pluckt him by the Beard (being long) and caused his Beard to be Shaved off; but though the rage of the Bishop was great, the constancy and patience of the poor man was as great; for he was not moved at the Bishops cruelty; the Bishop seeing the course he had taken would no wayes prevail, he fell from Beating to Burning; for having a great Candle burning in his Hall at *Fulham*, he took *Tomkins* by the Fingers ends holding his hand over the flame of the Candle, trying him whether he would Recant, but with patience he bore this cruelty also, until Doctor *Harpfield* standing by, moved with pity, told *Bonner* he had tryed him enough, and then *Bonner* let his Fingers go.

The last time *Thomas Tomkins* appeared before *Bonner*, there were several other Bishops present, one of which earnestly exhorted him to leave off his Opinions; to whom he answered, I was Born and brought up in Ignorance until of late years, and now I know the Truth, I shall continue in the same until Death; which *Bonner* hearing, thought it time to pass Sentence upon him; and as he had begun to burn his Hand, so sentenced his Body to be burnt, delivering him to the Sheriff of *London*, who carried him to *Newgate*, where he remained until the 16th day of the Moneth called *March*, and then sealed his Faith in the Flames.

William  
Hunter  
Martyr

The 26th day of the aforesaid Moneth, followed the Martyrdom of another of these six persons, viz. *William Hunter*, a Zealous Young man for Religion; who was about the Age of nineteen years when he suffered; he was born of godly Parents, by whom he was not only Instructed in godliness, but also confirmed by them until Death.

*William Hunter*, being an Apprentize in *Coleman-Street* in *London*, with one *Thomas Taylor* a Silk-weaver; the beginning of his trouble was, for refusing to hear Mass, and to receive their Eucharist, for which the Priest of the Parish threatned to have him before the Bishop; his Master fearing lest he should come to suffer, by reason of *Williams* not conforming, desired him to depart from him; whereupon *William* went home to his Fathers, to *Burntwood* in *Essex*, where after he had remained a little time, happening to go into the Chapel of *Burntwood*, and finding a Bible lying upon a Desk he read therein; while he was reading, one *Atwell*, a Sumner, coming in, reproved him, saying, wherefore meddest thou with the Bible? *William* answered, I read in it for my comfort; *Atwell* replied, It was never a good world since the Bible came abroad in England; *William* answered, say not so, it liketh me well, and I pray God we may have the Bible amongst us continually.

*Atwell*

Atwell, *I perceive you are one of them that mislikes the Queens Laws, and therefore you came from London; but you must turn another Leaf, or else you will Broyl for it,* and in a fury went away, saying, he would fetch one that should talk with him, and went to an Ale-house hard by, and fetch out the Viccar of *Sontweld*, who coming into the Chapel, and hearing *william* read, said, Sirrah who gave thee leave to read in the Bible? *william* answered, I read for my Comfort, and shall read while I Live; and told the Viccar, He ought rather to encourage, then discourage people in reading the Scriptures.

*Viccar*, Dost This become thee to tell me what I have to do, thou Heretick?

*William Hunter* said, I am no Heretick.

*Viccar*, What sayst thou to the blessed Sacrament of the Altar? be- lievest thou in it? and that the bread and wine is transubstantiated in- to the very Body and Blood of Christ?

*William Hunter*, I learn no such thing in the Scriptures, as you speak of; you understand Christs Words much like the Carnal *Cappernites*, who thought that Christ would have given them his Flesh to feed upon, which opinion Christ corrected, when he said, *The words which I speak unto you are Spirit and Life.*

*Viccar*, I have found you out now; I see thou art an Heretick in- deed, and that thou dost not believe in the Sacrament of the Altar.

*William Hunter*, whereas you doubt my belief, I would it were tryed, whether you or I would stand fastest in our Faith.

*Viccar*, Thou Heretick, wouldst thou have it so tryed?

*William Hunter*, In that way which you call Heresie, do I serve the Lord my God; I would you and I were even now tyed fast to a Stake, to prove which of us would stand firmest in our Faith.

*Viccar*, It shall not be so tryed.

No, quoth *william*, I think so, for if it might, I know who would soonest Recant; I durst set my Foot against yours, even to the death.

That we shall see, quoth the *Viccar*, and so departed, threatening *william* to complain of him; Shortly after, according to his words, he instigated one Justice *Brown* against *william*, who shortly after sent for a Constable, and for *William's* Father to come before him; *william* being gone from home, the Justice threatned his Father, He would make him tell where he was, or else he would send him to Pri- son; the Old man said, Would you have me seek my Son to be burn- ed? If thou bring him to me, saith the Justice, I will deal well enough for that matter, and with flatterings and threatnings perswaded him to seek his Son out.

When the old man had found his Son he told him what the Justice said; *William* told his Father, I will go home with you, and save you harmless, what ever comes on it; as soon as he came home, he was apprehended by the Constable, and put in the Stocks, and the next day was had before the Justice.

*Justice Brown*, Ah Sirrah, are you come, I hear say you are a Scripture- man?

*Q. Mary* man? What say you to these words, where Christ saith the Bread is his Body?

*William Hunter*, the Scripture saith, that Christ took Bread; but not that he changed it into another Substance, but gave that which he took, and brake that which he gave, which was Bread, as is evident by the Text, else he should have had two Bodeis.

At which the Justice began to be angry, and called him *Naughty Boy*, saying, Doth not Christ call the Bread his Body plainly, and thou wilt not believe that the Bread is his Body after Consecration, thou goest about to make Christ a Lyar.

*William Hunter*, We ought earnestly to search what the mind of Christ is in that holy Institution, wherein he commendeth unto us the remembrance of his Death, Passion, Resurrection and coming again, saying, *This do in remembrance of me*; And though Christ calls the Bread his Body, so he did also say, that he is a Vine, a Door, &c. Yet is not his Body turned into Bread, no more then he is turned into a Door or Vine; wherefore Christ called the Bread his Body by a figure.

*William  
Hunter  
sent up to  
Bonner.*

At these words, the Justice was enraged, calling him *Villain*, and the next day sent him and a Letter by an Officer to *Bonner*, Bishop of London; When he came before the Bishop, at first the Bishop began to flatter him, telling him, he should have no harm for any thing he had done or said, if he would be ruled by him; saying further, It may be thou mayest be ashamed to bear a Fagot, and Recant openly of what thou hast said; but if thou wilt Recant thy sayings, I promise thee, what thou speakest between me and thee shall go no further, and thou shall go home again without any hurt, so that thou wilt go to Church and continue a good *Catholic*.

*W. Hunter*, *I will not do so for all the World.*

Then said the Bishop, If you will not do so, I will make you sure enough, I warrant you.

*William*, *You can do no more then God will permit you.*

*Bishop*, Wilt thou not Recant indeed, by no means?

*William*, *No, never while I live.*

Then the Bishop commanded his Men to put him in the Stocks, in his Gate-house, where he sate two dayes and two nights, only with a Crust of brown Bread; and a Cup of Water; at the two dayes end, the Bishop came to him, and finding the Cup of Water, and crust of Bread still by him upon the Stocks, he said to his men, take him out of the Stocks, and let him Breakfast with you; whereupon they took him forth of the Stocks, but would not suffer him to eat with them, but called him Heretick.

He told them, *He was as unwilling to be in their company as they were to be in his.*

After Breakfast, the Bishop sent for him, and askt, whether he would Recant?

He answered, *No, he would never Recant that which he had confest before men, concerning his Faith in Christ.*

Then the Bishop sent him to Prison, and commanded the Keeper to



to lay Irons upon him, as many as he could bear, and askt *William Q. Merry*. how old he was?

He told him, *he was nineteen years Old.*

Well, said the Bishop, you will be burnt ere you are twenty year old, if you do not Recant.

*William* answered, *God strengthen me in his Truth*, and so he parted from the Bishop. He continued in Prison three quarters of a year, in which time, he had been before the Bishop five times, besides the time when he and five more were Condemned in the Consistory in *Pauls*, which was on the ninth day of the Month, called *February*, before the Sentence was past; the Bishop askt him, if he would Recant; but finding him to stand firm in his Faith, said, I have alwayes found thee at this Point; I see no hope of reclaiming thee to the *Catholick* Faith, but thou wilt continue a corrupt Member: And then pronounced Sentence upon him, how that he should go from that place to *Newgate*, for a time, and from thence to *Burntwood*, Where, said he, Thou shalt be Burnt.

After he had Condemned the rest, he called for *William* again, and would have perswaded him to Recant; saying, if thou wilt Recant, I will make thee a Free-man of the City; and I will give thee forty Pounds to set up thy Trade with; or I will make thee Steward of my House.

*William* Replyed, I thank you for your great Offers, if you cannot perswade my Conscience with Scriptures, I cannot find in my Heart to turn from God for the love of the World; *for I count all things worldly but loss and Dung in respect of the Love of Christ.*

Then said the Bishop, If thou diest in this mind, thou art damned forever.

*William* answered, *God Judgeth righteously, and justifieth them whom man condemneth unjustly.*

Then the Bishop departed, and *William* and the rest were sent to *Newgate*, where they remained about a Month, and then *William* was carried down to *Burntwood*, where his Father and Mother coming to him, hartily desired of the Lord, that he might continue to the end in that good way in which he had begun, counting themselves happy, that they had a Child that could lose his Life for Christ's sake.

Many people resorted to the Inn to see him, whom he exhorted to leave the Abomination of Popish Superstition and Idolatry. At his Execution he desired the people to pray for him.

Justice *Brown*, that first apprehended him; standing by, said I will pray no more for thee, then I would for a Dog.

*William* answered, *Now you have what you sought for, I pray God it be not laid to your charge at the last day, I forgive you.*

*Brown* said, I ask no forgiveness of thee.

*William*, If God forgive you not, I shall require my Blood at your Hands.

The Fire being kindled, *William* said, I am not afraid; and lifting up

*Q. Mary.* up his Hands, said, Lord receive my Spirit, and so sealed his Testimony with his Blood to the praise of God.

Justice *Brown*, commanded an Officer to take *Robert Hunter*, *William's* Brother, and put him in the Stocks, until he came back from the burning of *Higbed*, at *Hornden* on the Mill; on the same day, after he was taken out of the Stocks, and brought before the Justice, he askt him, If he would do as his Brother had done? *Robert Hunter*, answered, If I do as my Brother hath done, I shall have as he hath had; Thou mayest be sure of that, said the Justice. But after some further Examination, he bid him go home.

*Higbed and  
Canston  
Martyr.*

The next that suffered, were *Higbed* and *Canston*, both of *Essex*, two men so fervent for Religion, that in these blind and Idolatrics times, could not lie long hid in obscurity, but were constrained to bear their Testimony, though it were by Death.

*Bonnet* perceiving these men were men of repute in their Country and such as were called Gentlemen, was so much the more concerned to bring them off their Profession, that he went down to *Colchester* himself, to seek to reclaim them; sometimes using fair Promises and flattering Enticements; other times threatening them, with high words to terrifie them; in fine, seeing them both constant and unmoveable in their Zeal for their Religion, he caused them, and some others at the same time and for the same cause apprehended in that Country, to be brought up to *London* Prisoners, where they were committed close Prisoners, where they were first privately examined, and urged by all means to forsake their Opinions by the Bishop and his Chaplain: But when the Bishop saw that way would work no alteration, he caused them to be brought to open Examination at the Consistory at *Pauls*, the seventeenth day of the Month called *February*, 1555. where being further pressed to Recant of the Errors they said they held, and to return to the unity of the Church, which they still refused; whereupon, a great List of Articles were delivered them, and their Answers thereunto the next day required of them.

At the second time of their publick appearance and tryal their Answers were read, and *Canston* being first called, was exhorted again to be conformable to the unity of the Church, into which (they said) they were ready to receive him; He replied, you lay Snares and Gins to catch us, but mark, what measure you meet shall be measured to you again.

Then *Higbed* was called, to whom the like perswasions were used; but to as little purpose as the other; for he told them, he had been sixteen years in that mind he was then in, and should not alter now.

At their last appearance before them, the Prisoners declared (calling God to record) that their persisting in that stedfastness, was not in wilfulness, as some might judge, but for Conscience sake; for, said they, we sought the Lord, that we might do nothing contrary to his blessed

sed word, and in that he hath shewed his Power in our weakness, we cannot but praise him, unto whom we give thanks through Christ Jesus our Lord. Q. Mary.

When they had thus spoken, the Bishop began to pronounce the Sentence against *Canston*; to whom *Canston* said, it was a rash Judgment without Love and Mercy; Then was sentence also pronounced against *Higbed*, and both delivered to the Sheriffs, who sent them to *Newgate*, where they remained fourteen dayes. continually praising God, not so much concerned at their Afflictions as rejoyced in their Consolations, praying, and earnestly desiring they might persevere to the end, to the praise of the Eternal God, and Comfort of the Brethren.

The fourteen dayes being expired, they were by four a Clock in the Morning led from *Newgate* to *Algate*, and there delivered to the Sheriff of *Essex*, who conveyed them to the places where they were Executed, viz. *Higbed* to *Hornden* on the hill; and *Thomas Canston* to *Rayly*, where they both with great constancy finished their Testimonies in the Fire, greatly rejoycing and giving the glory to God.

The next that suffered were *William Pyet*, *Stephen Knight* and *John Lawrence*, at their Examinations it was demanded of them, to declare their Opinion concerning the Sacrament of the Altar; to which they answered, to this effect; That in the Sacrament of the Altar, under the forms of Bread and Wine, there is not the substance of the Body and Blood of Christ: This Answer being given, the Bishop cauled Articles to be read against them, to which they answered. The second time they were brought before him; he prest them to recant, which they refusing, saying, *They should stick to their Faith*. Wherefore, the third time being brought before him, he past Sentence upon them, and committed them to the Custody of the Sheriffs of *London*, who sent them to *Newgate*; where they remained in much Joy and comfort, and at last were had down to *Essex*, and there burnt. When *Stephen Knight* came to the Stake, which was at *Maulden*, he kneeled down and prayed; some Sentences of which Prayer are as followeth.

*Pyet,  
Knight,  
Lawrence  
Martyr.*

‘O Lord Jesus Christ, for whose Love I leave willingly this Life,  
‘and desire rather the bitter Death of the Crofs, with the loss of all  
‘Earthly things, then to abide the Blasphemy of thy most holy  
‘Name, or to obey men in breaking thy holy Commandment;  
‘Thou seest, O Lord, that where I might live in Worldly Wealth,  
‘to Worship a false God, and honour thine Enemy, I choose rather  
‘the Torment of the Body, and the loss of this Life, and have counted  
‘all things but Vile, Dust and Dung that I might Win thee;  
‘which Death is Dearer unto me then thousand of Gold and Silver;  
‘such Love, O Lord, hast thou laid up in my Breast, that I Hunger  
‘for thee, as the Deer that is Wounded desireth the Soil; send  
‘thy holy Comforter, O Lord, to Aid, Comfort, and Strengthen  
‘this Weak piece of Earth, which is empty of all strength of it self;  
thou



*Q. Mary* 'Thou rememberst, O Lord, that I am but Dust, therefore as thou  
 'of thy Love hast bidden me to this Banquet, and accounted me  
 'worthy to drink of thine own Cup amongst thine Elect, even so  
 'give me strength, O Lord, that so through the strength of thy holy  
 'Spirit, I may pass through the rage of this fire, into thy Bosom,  
 'according to thy Promise, and for this Mortal receive an Immor-  
 'tal, and for this Corruptible put on Incorruption; accept this  
 'burnt Sacrifice and Offering, O Lord, not for the Sacrifice, but  
 'for thy Sons sake, for whose Testimony I offer this Free-will-Offering  
 'with my Soul; into thy hands, O Lord, I commend my Spirit,  
 'Amen.

The next day *John Lawrence* was brought to *Colchester*, and being not able to go, his Legs being so worn in Prison with heavy Irons, and his Body weak, he was carried in a Chair to the Fire and burnt sitting.

*Robert  
 Farrar  
 and Raw-  
 lins White  
 Martyrs in  
 Wales.*

After these, suffered two persons in *Wales*, viz. *Robert Farrar*, in *Carmarthen*, who was a Bishop of a place called *St. Davids*, and one *Rawlins White*, a Fisher-man, burnt at *Cardiff*: This *Rawlins*, for the love that was in him to the Truth, and delight he took in hearing the Scriptures read, trained up his Son at School on purpose to read to him, because he could not read himself; and by often hearing the Scriptures read, having a good Memory, he so retained them, that he at last became an Instructor and Teacher to People, and travelled from place to place, with his little Boy with him, visiting such where he saw any hopes of receiving the Truth; having thus continued for five years, in *Edward* the sixth's time he became a noted Preacher, until by the Bishop of *Landaff* he was committed Prisoner to *Chepstow*, and from thence was removed to *Cardiff Castle*, where he continued a Prisoner a whole year, which tended to the ruin of his poor Wife and Children in this World; yet he, as a man unconcerned at the loss of the World, continued exhorting and speaking to such as came to visit him, declaring the Way of Salvation to them, according to the best of his understanding, admonishing them to beware of false Prophets, that come to them in Sheeps Cloathing. At his Examination, the Bishop speak to him to this effect, that they had taken pains to reduce him from his Opinions, but seeing he continued still obstinate and willful, he must condemn him as an Heretick; but, said the Bishop to the People, before we proceed any further, let us pray that God may turn his heart; after Prayer, the Bishop askt him, how it was with him? and whether he would recant? He answered, *Rawlins you left me, and Rawlins you shall find me*: Thereupon he was carried again to *Cardiff*, and ordered to be put in the Town Prison, a very dark loathsome bad Prison, where he continued about three week, before he suffered, in which time the Enmity of his Persecutors was such, that they would have burnt him before the Writ *de hæreticis Comburendis* came from *London*, had not the Recorder of the Town stoppt them, telling them if they should so do they were liable to be called in question; when the Writ came, as they had him to Execution, his Wife and Children

Children met him by the way, with great Weeping and Lamentation, at the Suddain sight whereof, his heart was so pierced, that the tears trickled down his Face; yet on he went cheerfully to the Stake, and being fastned thereto with a Chain, and the Fire kindled, he gave up his life, crying, O Lord, receive my Soul; O Lord, receive my Spirit.

Q. Mary.

An. 1555.

About this time the Pope knowing how things stood in England in reference to Religion, and how the Power of the Sword was turned against such as had been the chief Instruments in reforming Religion, he thought it was now a good time to stir, to redeem and cause to be restored to the Church such Rites as not long before had been taken from her; for Queen Mary signifying to the Council, that in her Conscience she was not satisfied until she had restored *Abbey Lands* to the former Proprietors: The Council objected against it upon this account, for that it brought in such an incumbrance to the Crown, without which possessions, they said, it could not well be furnished, nor maintained; she answered, the Salvation of her Soul was more to her then ten Kingdoms (a zealous Expression, and could not have been discommended, had it been spoken in a good cause) The Pope hearing this, sends over a Bull, with all speed, with full Authority to Command the Restitution of *Abbey Lands*, thundering out Excommunication against all such as should detain them; but many of the chief, both of the Clergy, and others being against the alteration of those Laws that had given them to the Crown, considering the profit they brought in, over-balanced that good will and affection they had to observe the Popes Directions and Command, which no doubt they were ready enough to incline to, had it not been in a matter wherein the Revenues of the Crown would have been so lessened, if the Bull had been prosecuted; and therefore it was let fall without taking so much notice of it as to see it performed: but to return to shew the next that suffered.

*The Sufferings and Examination of George Marsh Martyr, at Westchester the 24th day of the Month called April 1555.*

The said George Marsh was born in the Parish of Deane, in the County of Lancaster, about the Age of twenty five years, he Married, and took a Farm towards the Maintenance of himself and Family; for favouring the Protestant Religion, and Preaching against the Anti-Christian Doctrine of the Papists; he was at length apprehended and committed to Prison: The beginning of his trouble was thus; there was strict search made for him in Boulton, with intentions, if he had been apprehended to have him before the Earl of Derby, there to be examined concerning his Religion; divers of his Friends and Relations hearing of it, advised him to escape their hands, laying before him the danger that might ensue if he did not, which caused him to consult with himself, and to be full of trouble, not knowing what course he had best to take; but soon after a Friend writ to him, counselling him, that he should not flee,

B b

but

Q. Mary.

An. 1555.

but abide, and boldly confess the Faith of Jesus Christ, at which words he was so confirmed and established in his Conscience, that from thenceforth he consulted no more, but was resolved to appear before those that sought after him, and patiently to bear such Cross as it should please God to lay upon him; upon which Conclusion he found great peace and quietness in his Conscience. And appearing before one Barton that had sought for him, Barton shewed him a Letter from the Earl of Darby, wherein he was Commanded to send the said George Marsh and others to Latham; when he came to Latham he was brought before the Earl of Darby, who after he had ask his name, enquired further of him, whether he was not one that sowed evil seed and dissention among the People, which thing he denied, desiring to know who were his Accusers; and after many more Questions askt him, in Conclusion they committed him to Ward, in a cold windy Stone House, where was little room, where he lay two nights without any bed, saving a few great Canvas Tent Cloths; and after two nights he had a pair of Sheets allowed him, but no Woollen clothes, and there was kept without any being suffered to come at him, only twice a day the Keeper when he brought him Victualls; shortly after he was brought before the Earl again, who examined him of the Sacrament, at his Answers the Earl seemed to be somewhat pleased, and hoped he would be conformable, and commanded that he should have a bed, and fire, and liberty to go amongst his Servants; when he departed he was much troubled in his Spirit, for fear lest he had given advantage to his Adversaries, in not confessing Christ so boldly as he ought to have done, and was much grieved, but considering his condition, he cryed earnestly unto the Lord, saying, *Strengthen me with thy holy Spirit, with boldness to confess thee, and deliver me from their enticing words, that I may not be spoiled through their Phylosophy and vain deceit*: A day or two after, he was sent for before two Priests, who began to discourse with him concerning the Mass, asking him, what part of the Mass offended him? he answered, *the whole Mass did offend him*; upon which discourse, and other matters that past between them, Articles were drawn up against him, and they exhorted him to recant his Opinions; he told them he could not change nor alter, and desired them to speak to the Earl, that during his Imprisonment, his Friends might be suffered to relieve him with necessaries, they still persisted to advise him to forsake his Opinions, not regarding any Worldly shame; he answered, what he did was not for avoiding Worldly shame, nor yet for any vain praise of the world, but in the reverent fear of God; they told him, it was pity such a well-favoured Young man should so foolishly cast away himself; he answered them to this effect; *My wife, Children and other delights of this world, are as Sweet to me, as another mans may be to him, and I am as unwilling to lose them, as another would, if I might enjoy them with a good Conscience, but my trust is, said he, that God will strengthen me to lose them all for his sake; for I do not say or do any thing either out of Stubbornness, willfulness, vain Glory, or any other worldly purpose, but with a good Conscience*



science in the fear of God; and further said, *I commit my cause unto God, who hath numbered the hairs of my head, and appointed the dayes of my life, who is a Righteous Judge, and will make inquisition for my blood.* Q. Mary.  
An. 1555.

From *Latham* he was carried to *Lancaster Castle*, where he was threatened for preaching to the people out of the Prison; shortly after he was carried to *Lancaster*, the Bishop of *Chester* came thither, and lent for the Goaler, and rebuked him for suffering *Georger Marsh* to fare so well, and from thence he was removed to *Chester*, and being brought before the Bishop, he was further examined concerning the Sacrament, and other matters, and Articles drawn up against him; and the last time he was brought before the Bishop, the Bishops Chancellor made a Speech to the people, to this effect; 'The Bishop, said he, as a good Shepherd, doth see to his Flock, that no Scabby diseased Sheep infect the other, wherefore his Lordship hath sent for this *George Marsh*, as a Scabby Sheep, to weed him out, lest he corrupt others, and then read the Articles against him, and askt him, if he would have mercy; *Marsh* said, he durst not deny Christ; then the Bishop read the Sentence against him; and committed him to the *Northgate Prison*, and there was he kept in a dark Dungeon, where none dared to come to him, that had any Friendship towards him for fear of the Bishops threats, so that he was kept very strictly in Prison, until the time that he suffered death, having little comfort or relief from any worldly Creature; sometimes in an Evening, some Citizens (at a hole upon the Wall of the City that looked into the dark Prison) would call to him, and ask him how he did, he would answer them chearfully, that he did well, and thanked God that he of his Mercy had appointed him to be a witness of his Truth, and to suffer for the same, wherein he did rejoyce, desiring that he might not faint under the Cross, but patiently bare the same to Gods glory, and the Comfort of his Church; once he had ten pence cast him in at the said hole, and another time two shillings, which did help to supply his necessity; shortly after, he was led to the place of Execution, with a Lock upon his Foot; he began to exhort the people, but one of the Sheriffs would not suffer him to speak, saying, *we must have no Sermon now*; so with patience he ended his dayes in the Fire.

Whilst he was a Prisoner he wrot several Epistles to his Friends and Relations, and such as had been assistant to him in the time of his Sufferings; the Epistles being large, I shall only insert some of the Principle heads of some of them; which if the Reader peruseth, he will find them to be worth noting, considering the time they were wrot in; and first, I shall begin with a letter he wrot to the Faithful Professors at *Langton*.

Q. Mary.

An. 1555.

*An Epistle by George Marsh to his Friends at Langton.*

Grace be unto you and Peace be multiplied in the knowledge of Jesus Christ our Lord Amen. I thought it meet to write unto my beloved in the Lord at *Langton*, to stir up your minds, and to call to your remembrance the Words, which have been told you before, and to exhort you (as that Good Man, and full of the holy Ghost, *Barnabas* did the *Antiochians*) That with purpose of heart you continually cleave unto the Lord, and that ye stand fast, and be not moved away from the hope of the Gospel when Persecution ariseth because of the word; do not fall away like shrinking Children, and forsake the Truth, for after this life the Godly being delivered from their Tribulations and Pains, shall have a most quiet and joyful rest; whereas the Wicked and Ungodly contrary wise shall be tormented for evermore, as Christ by the Parable of the rich *Glutton* and wretched *Lazarus* doth plainly declare; these ought we to have before our Eyes alwayes, that in the time of Adversity and Persecution we may stand stedfast in the Lord, and endure even unto the end, that we may be saved; for unless we like good Warriors of Christ Jesus, endeavour our selves to please him, who hath chosen us to be his Souldiers, and fight the good fight of Faith even unto the end, we shall not obtain the Crown of Righteousness, which the Lord, that is a righteous Judge, shall give to all them that love his Coming.

Let us therefore receive with meekness the word that is grafted in us, which is able to save our Souls, and ground our selves on the sure Rock Christ; for as the Apostle saith, *Other Foundation can no man lay then that which is already laid, which is Jesus Christ, if any man build on this Foundation Gold, silver, Pretious-Stones, Timber, Hay, Stubble, every mans work shall appear, for the day shall declare it, and it shall be shewed in the Fire; and the Fire shall try every mans work what it is; if any mans work which he hath builded upon abide, he shall receive a Reward; if any mans work burn he shall suffer Loss; but he shall be saved himself yet as it were through Fire.*

By Fire here the Apostle understands Persecution and Trouble, for they which do truly preach and profess the Word of God, which is called the Word of the Cross, shall be reiled upon, and abhorred, hated, thrust out of the Company, persecuted, and tryed in the Furnace of Adversity, as Gold and Silver are tryed in the Fire.

By Gold, Silver, and pretious Stones, he understandeth them that in the midst of Persecution abide stedfast in the Word: By Timber, Hay, and Stubble are meant such as in the time of Persecution do fall away from the Truth; and when Christ doth purge his Floor, with the Wind of Adversity, these scatter away like Chaff, which shall be burnt with unquenchable Fire.

Wherefore, my Beloved, give diligent heed, that ye as living Stones be built upon this sure Rock, and be made a spiritual House, and holy Priesthood, to offer up Spiritual Sacrifices acceptable unto

unto God by Jesus Christ; for we are the true Temple of God, and the Spirit of God dwelleth in us, if so be that we continue in the Doctrine of the Gospel; we are also a holy and Royal Priesthood, to offer up spiritual Sacrifices and Oblations. *Q. Mary. An. 1555.*

And thus I commend you, Brethren, unto God, and to the Word of his Grace, which is able to build you further, and to give you an Inheritance amongst all them that are sanctified, beseeching you to help me, and all them that be in bonds for the Gospel sake, with your Prayers to God for us, that we may be delivered from all them that believe not, and from unreasonable and froward Men; and that this our Imprisonment and Affliction may be to the glory and profit of our Christian Brethren in the World, and that Christ may be magnified in our Bodies, whether it be by death or by life, Amen. Salute me to all the faithful Brethren, let them hear my Letters; the Grace of our Lord be with you all, Amen.

*George Marsh.*

*In another Letter dated from Lancaster the thirtieth of August 1555. directed to his Friends at Manchester, he writeth thus.*

Consider what I say, the Lord give us understanding in all things; Brethren, the time is short, it remaineth that ye use this World as though you used it not, for the fashions of this World vanisheth away; see that ye Love not the World, neither the things that are in the World, but set your affections upon heavenly things, be meek, and long-suffering, serve and edifie one another with the gift that God hath given you; beware of strange Doctrine, lay aside the old conversation of greedy Lusts, and walk in a New Life, beware of uncleanness, covetousness and foolish talking; rejoyce and be thankful towards God, and submit your selves one to another; cease from sin, be sober and apt to pray, be patient in trouble, love each other, and let the Glory of God and profit of your Neighbour be the only mark you shoot at in all your doings; repent ye of the life that is past, and take better heed to your doings hereafter.

*Another Letter to a Friend.*

Grace be with you, and Peace be multiplied in the knowledge of God, and Jesus the Lord. After hearty Commendations and Thanks to you for your large token, but much more for your loving Letters full of Consolation to me, as touching my person unknown to you, these shall be to certifie you, that I rejoyce greatly in the Lord when I perceive to see the minds of my Friends stirred up to bear part with me in this my costly imprisonment, sending me things not only necessary for this present life, but also comfortable Letters, encouraging & exhorting me to continue grounded and established in the Faith, and not to be moved away from the hope of the Gospel, whereof according to my small Talent I have been a Minister; and daily I call and cry unto the Lord, in whom is all my trust, and without whom I



*Q. Mary.* can do nothing, that he which hath begun a good work in me, would go on with it until the day of Jesus Christ, being surely certified in my Conscience of this, that he will so do, for as much as he hath given me, that not only I should believe on him, but also suffer for his sake. The Lord strengthen me with his holy Spirit, that I may be one of the number of those Blessed, which enduring to the end shall be saved.

*An. 1555.*

And whereas you say that my suffering of Persecution with Christ is a thing to you most comfortable: I answer, that in all my Adversities and Necessities, nothing on your behalf is greater Consolation unto me, then to hear of the Faith and Love of others, and how they have good remembrance of us alwayes, even as the Apostle said by the *Thessalonians*: Now are we alive, if ye stand stedfast in the Lord; be strong, let your hearts be of good comfort, and wait ye still for the Lord, he tarrieth not that will come; look for him therefore, and faint not, and he will never fail you. Yours.

*George Marsh.*

*John Cord-  
maker, and  
three other  
Martyrs.*

The next that suffered were *John Cordmaker*, *John Warr* Upholster of *London*, *John Ardly* and *John Simson* of *Wigborough* in *Essex* husbandmen; against these four persons many Articles were drawn up, for not conforming to the Doctrine of the Popish Church; according to common course of the Consistory Court they were several times called, and the Articles against them read, which Articles were much alike against them all; and for refusing to recant they were all condemned and burnt about the Month of *May*.

*The Examinations, Sufferings and Martyrdom of Thomas  
Hawkes (called a Gentleman) written by himself.*

*Thomas  
Hawkes  
Martyr.*

The said *Thomas Hawkes*, was condemned when *Thomkins* and the rest with him were condemned, which was in the Month called *February*, but his Execution was not till the Month called *June* following, and now coming in order to that Month it falls in course to relate his Tryals and Sufferings as followeth.

As touching his Education he was born in *Essex* of an honest stock, and bred up a Courtier, his Person and Stature very comely, and his mind endued with excellent qualities, a man of a gentle behaviour, and of a fervent love to true Religion and godliness; he was also singularly adorned with valour and courage, whose Example therein was a good president to the rest of his Brethren; and as it is recorded of him, few men stood more notably, or triumphed more gloriously then this young man; for he was so wise in the Cause of God, and so goodly in his life, and so constant to the death, that he shined as a Star most clear in the Church by his Example. But to the Relation of his Sufferings, his Trouble first began for refusing to sprinkle his Child after the Papistical manner, for which the Earl of *Oxford* (to whose family the said *Thomas Hawkes* had not long before been a retainer)

rainder) being apprehended and brought before the said Earl, he forthwith sent him to Bonner to London, with a Letter, signifying his Crime; his Examinations and Answers before the Bishop are very long, and therefore I have thought meet to insert only some of the chief or most principal matters contained therein.

*Q. Mary.  
An. 1555.*

Being brought before the Bishop, the first question he askt him, was, *Why he left his Child unchristened so long?*

*Hawkes*, Because I am bound to do nothing contrary to the Word of God.

*Bonner*, *Why Baptism is commanded by the Word of God.*

*Hawkes*, His Institution therein I do not deny.

*Bonner*, *What deny you then?*

*Hawkes*, I deny things invented and devised by men.

*Bonner*, *What things are those that so offend you?*

*Hawkes*, Your Oyle, Spittle, Cream, Candle, and Conjuring Water.

*Bonner*, *Will you deny that the whole world and your fore-Fathers were contented withall?*

*Hawkes*, What my Father and all the World have done, I have nothing to do with, but what God hath commanded me to do, to that I stand.

*Bonner*, *The Catholick Church hath taught it.*

*Hawkes*, What is the Catholick Church?

*Bonner*, *It is the Faithful Congregation wheresoever it be dispersed throughout the world.*

*Hawkes*, Who is the head thereof?

*Bonner*, *Christ is the head thereof.*

*Hawkes*, Are we taught in Christ, or in the Church now?

*Bonner*, *In John, Its said, he would send the Comforter which should teach you all things.*

*Hawkes*, I grant the Comforter was to lead into all Truth; but that was not to teach a New Doctrine.

*Bonner*, *Ah, Sir, you are a right Scripture man, you will have nothing but the Scripture; there are a great number of your Countrymen of your Opinion; and asks him, if he knew one Bagget?*

He said, Yea.

Whereupon Bagget; by the Bishops order was called; the Bishop telling *Hawkes*, (in mean time) that he was a proud stubborn man.

It seemeth so to you, said *Hawkes*, because I do not bow to you.

Then Bagget appearing, the Bishop said, *Do you know this man?*

Bagget, Yes.

Bishop, He refuseth to have his Child Baptized after the custom now used in the Church, *What say you to it?*

Bagget, I say nothing thereto; said the Bishop, Ile make you tell me whether it be laudable, and ought not to be used in the Church.

Bagget, I beseech you parden me, he is old enough, let him answer for himself.

Bonner, Ah, Sir Knave, are you at that point; go call me the Porter, said the Bishop, Thou shalt sit in the Stocks, and have nothing but

*Q. Mary.* but bread and water; I perceive I have kept you to well; have I made thus much of you, and have I you at this point? The Porter being not in the way, the Bishop took him aside, and bid one of his men talk with *Thomas Hawkes* the while; who enquired of *Hawkes*, whom he knew in *Essex*, and who were his Teachers?

*Hawkes*, replied, when I see your Commission Ile make you answer; and then returned the Bishop again, and sitting under a Vine in his Orchard, called for *Bagget* and *Hawkes* to him; and to *Bagget* he said, How say you now to Baptism; Ought it to be used as now it is in the Church? To which *Bagget* said, yes, it is good.

*Bonner*, I beseech your heart, could you not have said so before? you have wounded this mans Conscience. Then the Bishop turned to *Hawkes*, and said, How say you now, Sir, this man is turned, and Converted.

*Hawkes*, I build my Faith neither upon this man, nor upon you, but upon Christ only.

*Bonner*, I perceive you are a stubborn Fellow, I must work another way with you to win you.

*Hawkes*, Whatsoever you do, I am ready to suffer it; for I am in your hands, and must abide it.

*Bonner*, Well; you are so, come on your wayes, you shall go in, and I will use you Christian-like; you shall have meat and drink; but in any wise talk not.

*Hawkes*, I purpose to talk nothing but the Truth.

*Bonner*, I will have no Heresie talkt on in my House.

*Hawkes*, Why, Is the Truth become Heresie?

*Bonner*, If you will have my favour, take my counsel.

*Hawkes*, then let your Doctors and Servants give me no occasion; for if they do, I will surely utter my Conscience.

After Dinner, some of the Chaplains fell in discourse with *Thomas Hawkes*, and whilst they were reasoning, in came the Bishop, who said, Did not I give you a charge not to talk?

*Hawkes*, answered, Did not I desire your Servants should give me no occasion?

Then went he into his Orchard, and took his Doctors and *Hawkes* with him: to whom he spake to this effect.

*Bonner*, Will you be content to tarry here, and your Child shall be baptized, and you shall not see it, so that you will agree to it?

*Hawkes*, If I would have done so, I needed not to have come to you, for I had the same counsel given me before.

*Bonner*, Do you not think that the Queen and I cannot command it to be done in spite of your Teeth?

*Hawkes*, I shall not question what the Queen can do; but my consent you get never the sooner for that.

*Bonner*, well, you are a stubborn young man; I perceive I must work another way with you.

*Hawkes*, You are in the hands of God, and so am I.

*Bonner*, Whatsoever you think, I would not have you speak such words to me; thou art a proper young man, God hath done his part unto

After he had been a while in the Orchard, they went to the Chapple, and had *Hawkes* with them.



unto thee, I would be glad to do thee good; thou knowst that I am thy Pastor, and one that shall answer for thee, if I do not Teach thee well. *Q. Mary. An. 1555.*

Hawkes, That I have said I will stand to it, God willing, there is no way to remove it.

Bonner, Nay, nay, Hawkes, Thou shalt not be so wilful; remember Christ bid two go into his Vineyard, the one said he would, and went not, the other said he would not, and went.

Hawkes, The last went.

Bonner, Do thou likewise, and I will talk Friendly with thee; How sayst thou; It is in the sixth of John, I am the Bread of Life, and the Bread that I will give is my Flesh, &c. Do you believe this?

Hawkes, I must needs believe the Scripture.

Bonner, Then I hope you are sound concerning the Sacrament.

Hawkes, I beseech you put no more to my Conscience than what I am accused of to you.

Bonner, Well, well, let us go to Evensong, with that Hawkes turned his back to go out of the Chappel.

Bonner, Why, will you not tarry?

Hawkes, No, I will not; It will not edifie me.

Then said the Bishop, I pray you tarry, you may pray by your self.

He replied, I will not Pray in this Place, nor in no such.

Then said one of the Chaplains, let him go, my Lord, and he shall not pertake with us in our prayers.

Hawkes, I think my self best at ease when I am furtherst from you.

So to prayer they went, and Tho. Hawkes walkt in a Court, between the Hall and the Chappel, till they had done, and then he was called up into the Bishops Bod-Chamber, where he examined him concerning the Sacrament; saying, you would not have your Conscience examined any further, then in that you were accused of.

Hawkes, I thought you would not be both my Accuser and Judge.

And the Bishop speaking further of the Sacrament of the Altar.

Hawkes said, I do not know it.

Bonner, Well, we will make you know it, and believe in it too before we have done with you.

Hawkes, No, you shall never do that.

Bonner; Yes, a Fagot will make you do it.

Hawkes, No, no, a point for your Fagot, what God thinketh meet to be done that shall ye do, and more shall ye not do.

Bonner, How say you to the Mass, Sirrah?

Hawkes, I say it is Dettable, Abominable, and Profitable for nothing.

Bonner, What nothing Profitable in it; what say you to the Epistle and Gospel?

Hawkes, Its good, if it be used as Christ left it to be used.

Bonner, Well, I am glad that you somewhat Recant.

D d

Hawkes,

*O. Mary.*  
*An. 1555.*

*Hawkes*, I have not, nor will not Recant.

*Bonner*, How say you to Confiteor?

*Hawkes*, I say, it is Abominable, Detestable, and Blasphemy against God and his Son Christ, to call upon any, to trust to any, or to pray to any but to Christ Jesus.

The next day he was brought before *Bonner*, and another old Bishop; to whom *Bonner* said, This young man hath a Child, and will not have it Christened, and was very angry with *Tho. Hawkes*, calling him Fool.

*Hawkes* meekly replied, A Bishop ought to be blameless, sober, discreet, no Chider, nor given to Anger.

Then said the old Bishop that stood by, Alas, young man! you must be taught by the Church, and by your Antients, and do as your forefathers have done before you.

Then said *Bonner*, No, no, he will have nothing but the Scriptures, and them he understands not; he will have no Ceremonies in the Church; what say you to holy water?

*Hawkes*, I say to it as to the rest, and to all that be of his making that made them.

*Bonner*, why? the Scriptures allow it; and we read that *Elisha* threw Salt into the water.

*Hawkes*, It's ture, *Elisha* threw Salt into the water, and the water became sweet and good, which before was Corrupted; when our waters are corrupted, if by throwing in your Salt you can make them sweet and wholesome, we will believe better of your Ceremonies.

*Bonner*, You believe no Doctrine but that which is wrought by Miracles.

*Hawkes*, No, these tokens said Christ shall follow them that believe in me, they shall speak with new Tongues, they shall cast out Devils, and if they drink any deadly Poyson it shall not hurt them.

*Bonner*, with what new Tongues do you speak?

*Hawkes*, Whereas heretofore I was with my Tongue a foul Blasphemer, a filthy Talker; since I came to the Knowledge of the Truth, I have praised God, and given thanks to him: Is not this a new Tongue?

*Bonner*, Did you ever drink any deadly Poyson?

Yes, that I have, for I have drunk of the Pestilent Traditions and Ceremonies of the Bishop of Rome.

*Bonner*, Now you shew your self to be a right Heretick; you shall be burnt if you continue in this Opinion.

*Hawkes*, Where prove you that Christ or his Apostles did kill any man for his Faith.

*Bonner*, Did not Paul Excommunicate?

*Hawkes*, Yes; but there is a great difference between Excommunicating and Burning.

*Bonner*, Have you not read of the Man and the Woman in the Acts of the Apostles whom Peter destroyed?

*Hawkes*,

*Hawkes*, Yes, I have read of one *Annanias* and *Saphira* his wife, who were destroyed for Lying against the holy Ghost, which serveth nothing to your purpose. *Q. M. ry.*  
*An. 1555.*

After some other words the Bishop went to Dinner, and *Hawkes* to the *Porters* Lodge.

After Dinner the old Bishop by *Bonnors* advice took *Hawkes* into his Chamber, and sitting him down in his chair, said to him, I would to God I could do you some good; you are a young man, and I would not wish you to go too far.

*Hawkes*, I will bear with nothing that is contrary to the Word of God.

And he looked that the old Bishop should have made him an answer, but he was fallen fast asleep; then *Hawkes* departed out of the Chamber, and went to the *Porters* Lodge again. The next day *Fecknam* came and discoursed with him.

*Fecknam*, How say you, *Christ* took bread and brake it, and said, take, eat, this is my body.

*Hawkes*. Is every word to be understood as *Christ* spake it? *Christ* said, I am a door, a Vine. I am a King. a way, &c.

*Fecknam*. *Christ* spake these words in parables.

*Hawkes*, And why spake he these in Parables more then when he said, take, eat, this is my Body; for after the same phrase of speech that he said the one, he said the other?

Then *Fecknam* stood up, and said; Alas, these places serve nothing for your purpose; I perceive you build upon them at *Oxford*.

*Hawkes*, I build my Faith upon no man, for if those men, and is many more should recant, and deny that they have said or done, yet will I stand to it, and by this shall you know that I build my Faith upon no man.

*Bonner*, If any of those recant, what will you say to it?

*Hawkes*, When they recant I will make you an answer.

Then *Fecknam* departed, and *Hawkes* went to the *Porters* Lodge again.

The next day Doctor *Chadsey*, and the Bishop entered discourse with him; he told *Chadsey* this man is Stubborn and will not Christen his Child, but is against the Ceremonies of the Church.

*Bonner*, He thinketh there is no Church but in England and Germany.

*Hawkes*, And you think there is no Church but the Church of Rome.

*Chadsey*, What say you to the Church of Rome?

*Hawkes*, I say, it is a Church of a Sort of vicious Cardinals, Priests, Monks and Fryars, which I will never credit nor believe; after much more discourse, *Chadsey* at his parting said, it is pity thou shouldst live, or any such as thou art.

*Hawkes* answered, In this Case I desire not to live, but rather to die.

The next day *Chadsey* was to preach in the Bishops Chappell, where

*Bonner*



*Q. Mary.* Bonner would have had *Thomas Hawkes* to have gone in to hear him, but he would not go into the Chappel, but stood at the Door. After Dinner, the Bishop askt him, How he liked the Sermon.

*An. 1555*

To whom he replyed, as I like all the rest; then said the Bishop, it was made on purpose for you.

Said *Hawkes*, I am sorry he should bestow so much labour upon one that so little regarded it.

The next day, the Bishop called him into his Chamber, and said, you have been with me a great while, and you are never the better, but worse and worse, and therefore I will delay the time no longer, but send you to *Newgate*.

*Hawkes*, You can do me no better pleasure.

Bonner, *why would you so faine go to Prison?*

*Hawkes*, Truly I did look for none other when I came to your hands.

Bonner, *Come on your wayes, you shall see what I have written;* And then shewed him several Articles he had drawn up against him; whereupon he thought he should have been carried to Prison the next day, and so he had, but that he was kept till Doctor *Harpsfield* had some discourse with him; who began to perswade him concerning the Sacrament, and the Ceremonies; and after much talk, he said, *That the Sacrament of the Altar was the same Body that was born of the Virgin Mary, which did hang upon the Cross.*

*Hawkes*, He was upon the Cross both alive and dead; which of them was the Sacrament?

*Harpsfield*, *Alive.*

*Hawkes*, How prove you that.

*Harpsfield*, You must believe, he that believeth not is condemned already.

*Hawkes*, *John*, saith, he that believeth not in the Son of God is condemned already, he does not say, he that believeth not in the Sacrament is condemned already.

*Harpsfield*, *There is no talking with you.*

Then said *Hawkes*, Why is the Roodloffe set between the Body of the Church and the Chancel?

*Harpsfield*, *You have askt a question you cannot answer your self.*

*Hawkes*, Yes, that I can, for this, saith one of your own Doctors, that the Body of the Church doth present the Church Millitant, and the Chancel the Church Triumphant; and so because we cannot go from the Church Millitant to the Church Triumphant, but that we must bare the Cross of Christ, this is the cause of the Roodloffe being between the Body of the Church and the Chancel.

*Harpsfield*, *This is well and Clarklike concluded.*

*Hawkes*, As all the rest of your Doctrines, and so the discourse ended, and *Thomas Hawkes* returned again to the Porters Lodge.

The next day being the first day of the Moneth, called *July*, the Bishop went to the Porters Lodge himself, and called *Thomas Hawkes* to him; and commanded him to make ready to go to Prison, and writ a Warrant, and sent two men with him to the Gate-house

at *Westminster*, in the Warrant he writ to this effect to the Keeper, *Q. Mary.*  
to keep him safe Prisoner, and let none speak with him; for that *An. 1555.*  
(said he) he is a Sacramentary, and one that speaketh against Baptism, a seditious and perilous man; some dayes after his commitment, the Bishop sent two of his men, to see how he did, and whither he was the same man still; to whom he answered, *I do like a Prisoner, and am not changed;* They said, my Lord would be glad that you should do well: If he will do me any good, said *Hawkes*, let him suffer my Friends to come to me, so they departed, but *Hawkes* heard no more of the Bishop till the third day of the Moneth, called *September*; following: And then *Bonner* brought a charge against him, and required him to set his hand to it, but he refused, saying, I shall set my hand to nothing of your making or devising: then the Bishop in great anger thrust him on the breast, and said, *he would be even with him, and with all such proud Knaves in Essex.*

*Hawkes*, You shall do no more then God shall give you leave: And as for your Curfings, and Railings, I care not for them, for I know the Moth and Worms shall eat you.

*Bishop*, *I will be even with you, when time shall come.*

*Hawkes*, You have been even with some of us already; you may in your Mallice destroy a man, but when you have done, you cannot do so much as make a finger.

*Bonner*, *If I do thee any wrong, take the Law of me.*

*Hawkes*, *Soloman* saith, Go not to Law with a Judge, for he will judge according to his own honour.

*Bonner*, *Soloman* saith, Give not a Fool an answer; and I count thee a Fool, and so dost thou me, but God forgive thee.

*Hawkes*, Thought is free.

Then took *Bonner* the Bill of Articles, and read it again; when he saw he could not have *Hawkes* hand to it, he bid him take it into his hand, and give it him again.

*Hawkes*, What needeth that Ceremony? It shall neither come into my hand nor heart.

After these private Conferences between the Bishop and *Thomas Hawkes*, the Bishop seeing no hopes to win him to his Wicked Wayes, he was fully bent to proceed openly against him; and to that end caused him to be brought to the publick Consistory; where *Bonner* brought the Articles (he refused to sign) against him, the Bishop adding four more to them; to the which *Hawkes* answered publicly; then the Bishop exhorted him to return to the Mother Church; but in a constant resolution he satisfied them he should never recant, so long as he lived; whereupon *Bonner* past the Sentence of Death upon him and shortly after he was delivered to the Sheriff of *Essex*, and burnt at a Town called *Coxhall*.

*This*

Q. Mary.

An. 1555.

An Epistle  
written by  
Thomas  
Hawkes.*This following Epistle he wrote to the Congregation.*

Grace Mercy and Peace from God the Father, and from our Lord Jesus Christ be alwayes with you all (My Dear Brethren and Sisters in the Lord Jesus Christ) for ever; and his holy Spirit conduct and lead you in all your doings, that you may alwayes direct your deeds according to his holy Word, that when he shall appear to reward every man according to their works, you may as Obedient Children, be found Watching, ready to enter into his Everlasting Kingdom, with your Lamps Burning; and when the Bridegroom shall shew himself, ye need not to be ashamed of this life that God hath lent you, which is but transitory, vain, and like unto a vapour, that for a season appeareth, and vanisheth away; so soon passeth away all our terrestrial honour, glory and felicity; For all Flesh, saith the Prophet, is grass, and all his glory as the Flower of the Field, which for a season sheweth her beauty, and as soon as the Lord bloweth upon it, it withereth away, and departeth. For in this transitory and dangerous Wildernesse we are as Pilgrims and Strangers, following the foot-steps of Moses, among many unspeakeable dangers, beholding nothing with our outward man, but all vanities and vexation of mind; subject to hunger, cold, nakedness, bonds, sickness, loss, labour, banishment, in danger of that dreadfull Dragon and his sinfull seed, to be devoured, tempted and tormented, who ceaseth not behind every Bush to lay a bait, when we walk awry, to have his pleasure upon us; casting abroad his Apples in all places, times and seasons, to see if Adam will be allured, and enticed to leave the Living God, and his most holy Commandments, whereby he is assured of everlasting life, promising the World at will, to all that will fall down in all Ages, and for a mess of pottage sell and set at nought the Everlasting Kingdom of Heaven; so frail is Flesh and Blood; and especially Israel is most ready to walk awry, when he is filled with all manner of Riches, as saith the Prophet.

Therefore I am bold in bonds (as intirely desiring your everlasting health and felicity) to warn you, and most heartily desire you to watch and pray, for our estate is dangerous, and requireth continual prayer, for on the high Mountains doth not grow most plenty of grass; neither are the highest Trees furthest from danger, but seldom sure, and alwayes shaken of every wind that bloweth; such a deceitfull thing, saith our Saviour, is honour and riches, that without Grace it choketh up the good Seed sown on his Creatures, and blindeth so their seeing, that they go groping at noon-day in darkness; it maketh a man think himself somewhat, that is nothing at all; for though for our honour we esteem our selves, and stand in our own light, yet when we shall stand before the Living God, there shall be no respect of persons, for Riches helpeth not in the day of Vengeance, neither can we make the Lord partial for Money, but as ye have ministred unto the Saints, so shall you receive the reward, which I am fully perswaded and assured shall be plentifully



ously poured forth upon you all; for the great goodness shewed to the *Q. Mary*  
 Servants of the Living God; and I most heartily beseech almighty *An. 1555.*  
 God to pour forth a plentiful reward upon you, for the same, and  
 that he will assist you with his holy Spirit in all your doings, that ye  
 may grow, as ye have begun, unto such a perfection as may be to  
 Gods honour, your own Salvation, and the strengthening of the weak  
 Members of Christ; for though the World rage and blaspheme the  
 Elect of God, you know that it did so unto Christ, his Apostles, and  
 to all that were in the Primitive Church, and so it shall be unto the  
 Worlds end.

Wherefore believe in the Light, while you have it, lest it be taken  
 away from you, if you shall seem to neglect the great Mercy of God  
 that hath been opened unto you, and your hearts consented unto it  
 that it is the very and only Truth pronounced by Gods only Son Jesus  
 Christ, by the good will of our heavenly Father; therefore, I say,  
 in the bowels of my Lord Jesus Christ, stick fast unto it; let it ne-  
 ver depart out of your Hearts and Conversations, that you with us,  
 and we with you, at the great day, being one Flock, as we have one  
 Shepherd, may arise to the Life Immortal through Jesus Christ our  
 only Saviour, Amen.

Yours, in him that liveth forever,

Thomas Hawkes.

*The Sufferings, Examinations and Martyrdom of Thomas Watts;*

The said *Thomas Watts*, of *Billery Key*, in the County of *Essex*, Lin- *Thomas*  
 nen Draper, expecting for his non-Conformity to be shortly appre- *Watts Mar-*  
 hended, he disposed of his Estate for the benefit of his Wife and Chil- *tyr.*  
 dren; and according to his expectation, not long after he was had be-  
 fore the Judges at *Chelmsford*, where one called the Lord *Rich*, spake  
 to him to this effect; *Watts*, You are brought hither, because you will  
 not obey the Queens Laws, and will not go to Church, nor hear Mass, but  
 have your Conventicles in Corners.

*Watts*, replied, If I have offended a Law, I am here subject to the  
 Law.

Then *Justice Brown* said to him; *Watts*, who first taught thee this  
 Religion?

*Watts*, You taught it me, and none more than you; for in *King*  
*Edwards* Dayes, in open Sessions you spoke against this Religion now  
 used, calling the Mass abominable, exhorting people not to believe in  
 it, but to believe in Christ only.

Then said *Justice Brown*, what a Knave is this, to bely me to my  
 face: Hereupon a letter was writ and signed by the Justices, and  
*Watts* sent up to *Bonner*, as a Non-conformist; what entertainment he  
 received from the Bishop at their private conference no mention is  
 made of it; but about the beginning of the Month called *May*, he was  
 brought to the publick Consistory, where Articles were objected a-  
 gainst him for denying the Sacrament of the Altar, and saying the Mass  
 was abominable; being brought the second time into the Consistory;  
 the

*Q. Mary.* the Bishop counselled him to Recant; to which he answered, *I am weary to live in such Idolatry as you would have me to live in:* He was several times afterwards brought before them, and continuing stedfast in his Religion, which the Bishop perceiving, fell to his last and strongest Argument, which was to pass Sentence of Death upon him, and delivered him to the Sheriff of London; where he continued till the ninth day of the Month called June, and then was carried to Chelmsford, where his wife and his six Children met him; to whom he said, *My Wife and Children, I must now depart from you, therefore henceforth know I you no more, but as the Lord hath given you unto me, so I again give you unto the Lord;* charging them to fear and obey him and to beware of the abominations of Popery, and so sealed his Testimony in the Fire.

After this *Watts* there were three others suffered in this County of *Essex*, viz. *Thomas Osmond Fuller*, *William Bamford Weaver*, *Nicholas Chamberla Weaver*, all of *Coxhall*; one and the same Articles were objected against them all, viz. for denying the Sacrament of the Altar, Auricular Confession, &c. according to the accustomed manner, they were several times brought to the Consistory, where they were sometimes flattered, and sometimes threatened, to see if they would recant, after the common usage of the Ecclesiastical Court, and at last were condemned as Hereticks, and delivered to the Sheriffs, and shortly after were all three burned in *Essex*.

*John Bradford*  
and  
*John Leafe*  
Martyrs.

The next that suffered were *John Bradford*, and one *John Leafe*, an Apprentize to a Tallow-Chandler; the chief matter for which they suffered was, for denying the real presence in the Sacrament, Auricular Confession, &c.

The said *John Leafe*, after he had been examined by the Bishop, had the Articles of his Confession sent to him to the Counter Prison to sign, after he had them read, because he could not write, in stead of a Pen he took a pin, and pricking his hand sprinkled the blood upon the paper, and bid the Messenger tell the Bishop, he had sealed them with his blood already.

The Words that *John Bradford* spoke at the Stake, were to this effect; *O England, England, repent thee of thy Sins, repent thee of thy Sins, beware of Idolatry, beware of false Anti-christs, take heed they do not deceive you, Strait is the Way, and Narrow is the Gate that leadeth to Eternal Salvation, and few there be that find it.*

This *John Bradford*, during the time of his imprisonment, exercised himself in writing several consolating Letters, not only to particular persons, but to several Towns and Counties where he had laboured, shewing his great Zeal for the encreasing and spreading the most reformed Religion, earnestly exhorting all men, and tenderly comforting the heavy hearted, confirming and encouraging all to continue stedfast in the Way he had taught them.

*Bland, Frankish,*  
*Shetterden*  
and  
*Middleton*  
Martyrs.

Shortly after were four others burnt at *Canterbury*, viz. *John Bland*, *John Frankish*, *Nicholas Shetterden*, and *Humsfrey Middleton*, all condemned for their denying the real Presence in the Sacrament.

*Shetterden*, being at first illegally committed, when he was brought before

before the Chief Priests, and examined upon certain Articles, he required to see their Commission, which they shewed, and read to him, whereby he perceived that upon suspicion they might examine upon two Articles, viz. *whether Christs real Presence were in the Sacrament* (so called) and *whether the Church of England were Christs Catholick Church.*

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A. 1555.*

Whereupon *Shetterden* said, I have been a Prisoner three quarters of a year, and as I think wrongfully, reason would therefore that I should answer to those things wherefore I was first committed.

The *Suffragan* said, his Commission was, *You must answer directly, yea, or nay.*

*Shetterden*, This Commission was not general to examine whom you would, but upon just suspicion.

*Suffragan* said, *You are suspected, and presented to me.*

*Shetterden*, I require the Accusation may be shewed.

*Suffr.* *I am not bound to shew it.*

*Shetterden*, For what I have done I ask no favour; but as I am a Subject, I require Justice.

*Suffr.* *You are suspected.*

*Shetterden*, Prove your suspicion, or shew the cause of it.

*Suffr.* *Thou wast cast into Prison for that cause.*

*Shetterden*, Because I was cast into Prison contrary to the Law of God; must I now to make me amends be examined upon suspicion, without a cause, to hide all the wrong done to me before?

Then said the Bishop, *I my self do suspect thee.*

Whereby, said *Shetterden*?

*Suffr.* *It is no matter whereby you are suspected.*

*Shetterden*, It is not meet for you to be my Accuser and my Judge: If I have offended the Law, let me be punished, I ask no favour.

Then said they, *You are obstinate, and will not answer.*

*Shetterden*, Because you greedily seek Blood, I will answer only to what you have against me.

*Suffr.* *No, we seek not thy Blood, but thy Conversion.*

*Shetterden*, That we shall see, if you first prove that you have against me before you condemn me upon suspicion.

Shortly after he was had before the Bishop of Winchester.

Bishop, *I have sent for you, because I hear you are indicted of Heresy; and being called before the Commissioners, you will not answer, nor submit your self.*

*Shetterden*, I did not refuse to answer, but did plainly answer, that I had been in Prison a long time, and I thought it was but reason that I should be charged or discharged for that, and not to be examined upon Articles, to hide my wrong imprisonment; neither did I know any Indictment against me; if there were any, it could not be just; for I was not abroad since this Law was made.

Bishop, *Yet if you be suspected you ought to clear your self.*

*Shetterden*, I thought it sufficient to answer to my Offences, &c.



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*An. 1555*

Bishop, *If thou wilt declare thy self, thou shalt go, and then thou mayst have a writ of wrong Imprisonment.*

*Shetterden*, I am not minded to sue, but require Justice to be done me; and if I have offended the Law, let me be punished; and after some other discourse the Bishop departed.

*Middleton* being examined (who was one of the four burnt at this time) concerning his belief in the Sacrament, he said, he believed in his own God, my living God, and no dead God.

After their Examinations they were condemned by the Bishop of *Dover* the five and twentieth day of the Month called *June* 1555. and were delivered to the secular power, and all burnt in one Fire at *Canterbury*.

*Nicholas Shetterden*, before his death, prayed to this Effect.

O Lord my God and Saviour, which art Lord in Heaven and Earth, Maker of all things visible and invisible, I am thy Creature, and Work of thy Hands, Lord God look upon me, and other thy People which at this time are oppressed of the worldly minded for thy Lawes sake; Yea, Lord, thy Law it self is now trodden under foot, and mens Inventions exalted above it, and for that cause do I, and many thy Creatures refuse the Glory, Praise and Commodity of this Life, and do choose to suffer adversity, and to be banished, yea, to be burnt with the Books of thy Word, for the hopes sake that is laid up in store; for, Lord, thou knowest, if we would but seem to please men in things contrary to thy Word, we might by their permission enjoy these Commodities that others do, as Wife, Children, Goods, and Friends, all which I acknowledge to be thy Gifts, given to the end I should serve thee; and now, Lord, that the world will not suffer me to enjoy them, except I offend thy Laws, behold, I give unto thee my whole Spirit, Soul and Body, I leave all the pleasures of this life, in hopes of Eternal life, purchased by Christs Blood for all them that are content to suffer with him for the Truth.

In the conclusion of his Prayer he cried, Lord Jesus receive my Spirit into thy Hands, Amen.

*Nicholas Hall and Christopher Waid Martyrs.*

In the same Month, next after the suffering of the aforesaid Kentish men, followed the death and Martyrdom of *Nicholas Hall Bricklayer*, and *Christopher Waid* of *Dartford*, both condemned by the Bishop of *Rocheſter*, about the last day of the Month called *June*, upon Articles much to the same effect as the Kentish mens were; As that they should hold and maintain, that in the Sacrament of the Altar, under the forms of Bread and Wine, is not the very Body and Blood of Christ; and that the Mass was nought and Abominable.

*Three others burnt in Kent.*

In the Month called *July*, three others were condemned by the same Bishop, whose names were *Joan Beech* widow, *John Harpols* of *Rocheſter*, and *Margery Polly*.

*Derick Carver, John Launder Martyrs.*

The twenty second day of the same Month *Derick Carver* was burnt at *Lewis* in the County of *Suffex*, and the next day *John Launder* was burnt

burnt at *Stenning*, in the same County; they were first apprehended by one *Edward Gage*, as they were at prayer within the dwelling house of the said *Derick Carver*, and by him sent up to the Council, who after examination, sent them to *Newgate*, and shortly after were examined privately by *Bonner*, who used many fair words to perswade them to recant of their Religion, who when he saw that way would not do, he caused them to be brought to the publick Consistory at *Pauls*, where the Bishop first beginning with *Derick Carver*, causing his Articles and Answers to be openly read, asking him, whether he would stand to the same, to whom *Derick* replied, he would; for, said he, your Doctrine is Poyson and Sorcery, and if Christ were here, you would put him to a worse death then he was put to before: your Ceremoiaies are beggerly, and your Auricular Confession is very Poyson.

(J. MARY)  
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The Bishop seeing his constancy, and that neither his accustomed flatteries, nor yet his cruel threatnings could once move him to incline to their Idolatry, he pronounced his usual Sentence against him, and also against *John Launder*, and delivered them both to the Sheriffs, who conveyed them to the aforesaid places in *Sussex*, where they were both burnt.

When *Derick Carver* came to the Stake he bore Testimony to the people to this effect, as followeth, *Dear Brethren and Sisters, Witnesses to you all, that I am come to Seal with my Blood Chrsts Gospe', because I know that it is true, and because I will not deny here Gods Gospe', and be obedient to mans Laws, I am condemned to die; and he said further, O Lord my God, thou hast written, he that will not forsake wife, Children, House, and all that ever he hath, and take up the Cross, and follow thee, is not worthy of thee; but thou, Lord, knowest that I have forsaken all to come unto thee; Lord have Mercy upon me, for unto thee I commend my Spirit, and my Soul doth rejoyce in thee.*

At *Chichester*, about the same Moneth was burnt one *Thomas Jueson* of *Godstone* in the County of *Surrey* Carpenter; his Examination and Articles were much like *Derick Carver* and *John Launder's*; when the Bishop prest him to recant, he said, he would not recant for all the goods in *London*; I do apeal, said he, to Gods mercy, and will be none of your Church, nor submit my self to the same, and what I have said I will say again, and if there came an Angel from Heaven to teach me any other Doctrine then that which I am now in, I would not believe him, for which answer he was condemned as an Heretick, and shortly after was burnt at *Chichester* as before is mentioned.

Tho. Jueson  
Martyr.

*James Abbies*, a Young man, which through compassion (of the Tyranny then used) travelled from place to place to avoid the peril of the times, but at last happened to be apprehended, and to be brought before the Bishop of *Norwich*, who examining of him concerning his Religion, and very strictly charging him, sometimes with threats, and other whiles with flatteries, perswading him at last, the Young man did yield to their perswasions, although against his Conscience; then the Bishop dismiss him, giving him a small piece of Money; he was no sooner gone from the Bishop, but his Con-

James Ab-  
bies Martyr.

science

*Q. Mary.*  
*An. 1555.*

science began to work, and inwardly to be Accused, how that he had displeased the Lord, by consenting to their delusions; whereupon he immediately went back to the Bishop, and threw him his Money again, saying, *I repent that ever I consented to your wicked persuasions,* and received your Money: Upon this the Bishop, with his Chaplins, fell a labouring to reduce him again, but all was in vain, for he would not yield to them at all, but with constancy suffered death for his Religion, being burnt in *Bury* the second day of the Moneth called *August* 1555.

*John Denly*  
*John New-*  
*man, and*  
*Patrick*  
*Packington*  
*Martyrs.*

The next that suffered were *John Denly*, *John Newman* and *Patrick Packington*, the manner of their apprehending was as followeth.

One *Edmund Terril* a Justice in *Essex* having been at the Execution of certain Martyrs, met with *John Denly* and *John Newman* (both of *Maidstone* in *Kent*, travelling upon the way, and going to visit their Friends; upon sight of them, the said *Terril* suspected them to be religious persons, and caused them to be apprehended, and searched, and at last sent them up to *London* to the *Queens Commissioners*, who shortly after sent them to *Bishop Bonner*, who, according to his accustomed manner, would have persuaded them to recant; to whom, *Denly* said, God keep me in the mind that I am in, and from your Counsel; for that you count *Heretic* I take to be the Truth: Shortly after they were brought to the open Consistory, where Articles were drawn up against them, but their unmoveable constancy appearing, they were soon condemned for *Heretics*, and delivered to the Sheriffs of *London*, to see them Executed.

*The Chief heads of the Examination of John Newman, before Doctor Thornton and others, are as followeth.*

How say you to this, *This is my Body which is given for you.*

*Newman*, It is a figurative speech, one thing spoken, and another meant, as *Christ* saith, I am a Vine, I am a Door, I am a Stone; Is he therefore a material Stone, a Vine, and a Door?

Doctor, *This is no figurative speech, for he saith, This is my Body which is given for you, and so saith, he not of the Stone, Vine, or Door; but that is a figurative speech.*

*Newman*, *Christ* saith, this Cup is the New-Testament in my Blood, if ye will have it so meant, then let them take and eat the Cup.

Doctor, *Nay, that is not so meant; for it is a common Phrase of speech among our selves, we say to our Friend, drink a Cup of drink, and yet we account he should drink the drink in the Cup.*

*Newman*, Why, if you will have the one sound understood, you must so understand the other.

*Thornton*, Well, how say you, is the Body of *Christ* really in the Sacrament or no?

*Newman*, No, I believe it not.

*Thornton*



Thornton, well, will you stand to it?

Newman, I must needs stand to it, till I be perswaded by a further truth.

Q. Mary  
An. 1555.

Many other Questions Thornton asked, which for brevity sake are omitted, being not very material to be inserted.

About this time there suffered death for the same Cause seven persons, viz. one Richard Hooke, burnt at Chichester in Sussex, and the other six were all burnt at Canterbury, viz. William Coker, William Hopper, Henry Lawrence, Richard Colliar, Richard Wright, and William Steer; the last six were persecuted by the aforesaid Thornton Bishop of Dover, for denying the real presence in the Sacrament, and Auricular confession, &c. Henry Lawrence being charged, for not putting off his Cap, when Mention was made of the Sacrament by the *Suffergan*; the said Lawrence told them, It was not so holy that they need put of their Caps to it, calling it an Idol, &c. Richard Wright, another of the Prisoners, being asked what he believed concerning the Sacrament of the Altar, he said, he allowed not of it, nor of the Mass, but was ashamed to speak of them.

At this time the Prisons at London began to be filled with the Servants of God, many being daily committed, being sent up to the Commissioners from one part of the Nation or another, and now here is an account of Ten persons sent by the Commissioners, to Bonner, at one time, as appears by the following Letter.

*A Letter sent by the Commissioners to the Bishop of London.*

After our hearty commendations to your good Lordship, we send you here John Wade, William Hale, George King, Thomas Leyes of Thorpe in Essex, Thomas Fust Hosier, Robert Smith Painter, Stephen Harwood Brewer, George Tankersfield Cooke, Elizabeth Warne and Joane Laybford of London Sacramentaries, all which we desire your Lordship to examine, and to order according to the Ecclesiastical Laws, praying your Lordship to appoint some of your Officers to receive them at this Bearers hands, and thus most heartily fare your Lordship well; from London this second of July.

Your Lordships loving Friends,

Nicholas Hare, Richard Rede,  
William Roper, William Cooke.

*An Account of the most remarkable Passages at their Examination and Executions, are as followeth.*

Elizabeth Warne of London Widdow, her Husband being not long before her death, burnt for the same cause she was first apprehended at a Meeting in Bow-Lane, where she, with others, were at prayer, Martyr. and was first carried to the Counter, and from thence to Newgate; being brought before Bonner, the common Articles usually administered to the Martyrs, and such as had before suffered were objected against her: In the end, being brought divers times before him,

*Q. Mary.* and urged to recant, she said, do what you will; for if I am in an Error, Christ was in an Error, upon which answer he condemned her as an Heretick, and she was burnt at *Stratford-Bow* neer *London*, about the latter end of the Month called *May*, 1555.

*G. Tankerfield* *Martyr.*

*George Tankerfield* of *London*, *Cook*, born in the City of *York*, Aged about twenty seven years, at his first conversion, being something touched in his understanding; he desired the Lord would open his Truth to him; according to his Request there was wrought in him daily a further detestation of the Mass, and such Idolatrous stuff, so that he did abhor the same, and his mind came more and more to be enlightened, that at length such a Flame was kindled in him, that he began not only to reprove, and declare against his own former ignorant actions, but exhorted others to repent, and to return to the Truth; but no sooner did this good thing stir in him, but the bad stirred in his Adversaries against him, who sent one to his House to apprehend him; when the Messenger came for him, he was from home, but the Messenger declaring to his Wife a Lye, saying, that he was come for her Husband to dress a Banquet for the Lord *Paget*; the Woman mistrusting no evil in the matter, sought out her Husband, and acquainted him of the business; the poor man, when he heard the Message, said, *A Banquet Woman*, indeed its such a Banquet as will not be very pleasant to the Flesh, but Gods will be done; and went home with her, where he was soon apprehended, and had to *Newgate*: shortly after he was brought to Examination before *Bonner*, where the common Articles concerning the Sacrament, and Auricular Confession, &c. were objected against him, and for refusing to recant, Sentence was put against him, and he was delivered to the Sheriff of *Hartford-Shire*, and burnt at *Albions* upon the 26th of the Moneth called *August* 1555.

*The Sufferings and Examination of Robert Smith who Suffered for the Truth in the Month called August 1555.*

*Robert Smith*, was brought to *Newgate* the fifth of the Month called *November*, by *John Mithew*, yeoman of the Guard, by order of the Council; this *Smith* first served in the house of *Sir Thomas Smith* Knight, being then Provest of *Eaton*, from thence he was preferred to *Windsor*, having there in the Colledge a Clerkship of ten pounds a year, of stature he was tall and slender, active about many things: In Religion he was fervent; after he had once tasted the Truth, at the coming of *Queen Mary* to the Crown he was deprived of his Clerkship by her Visitors, and not long after was apprehended and brought to Examination before *Bonner*, as here followeth, written and testified with his own hand.

*The principal heads of the first Examination of Robert Smith  
before Bishop Bonner, written by himself.*

*Q. Mary.*

*An. 1555.*

About nine of the Clock in the Morning I was among the rest of my Brethren, brought to the Bishops house, and I first of all was brought before him into his Chamber, to whom the Bishop said as followeth, after he had asked my Name.

Bonner, *How long is it ago since the time that you were confessed to any Priest?*

Smith, Never since I had years of discretion for I never saw it needful, neither commanded of God to come to shew my faults to any of that sinful number, whom ye call Priests.

Bonner, *Thou shewest thy self even at the first chop to be a rank Heretick, which being weary of painting art entred into Divinity, and so fallen through thy departing from thy vocation into Heresie.*

Smith, Although I have understanding in the said Occupation, yet (I praise God) I have had little need all my life hitherto to live by the same, but have lived without the same, in mine own house, as honestly in my vocation, as ye have lived in yours, and yet used the same better then ever you used the Pulpit.

Bonner, *How long is it ago since you received the Sacrament of the Altar? and what is your opinion in the same?*

Smith, I never received the same since I had years of discretion, nor never will by Gods Grace, neither do esteem the same in any point, because it hath not Gods Ordinance, neither in Name, nor in other ulage, but rather is set up and erected to mock God withal.

Bonner, *Do you not believe that it is the very Body of Christ, that was born of the Virgin Mary, naturally, substantially, and really after the words of Consecration?*

Smith, I shew you before, it was none of Gods Ordinances, as you use it, then much less to be God, or any part of his Substance, but only bread and wine erected to the use aforesaid; yet nevertheless, if ye can prove it to be the Body that ye speak of, by the Word, I will believe it, if not I will, as I do, account it a detestable Idol, not God, but contrary to God and his Truth.

Then after many raging words, and vain Objections, he said, *There was no remedy but I must be burned.*

Smith, Ye shall do no more unto me then ye have done to better men then either of us both; but think not thereby to quench the Spirit of God neither thereby to make your matter good; for your sore is too well then to be healed so privily with Blood, for even the very Children have all your deeds in derision, so that although ye patch up one place with Authority, yet shall it break forth in forty to your shame.

Then after much ado; and many railing sentences, the Bishop said, throwing away the Paper of mine Examination; *well, even*



*Q. Mary.* now, by my Troth, even in good earnest, if thou wilt go and be shaven, I will tear this Paper in pieces.

*An. 1555.*

*Smith,* To which I answered, it would be too much to his shame to shew it to men of discretion.

After which Answer, I was carried down to the Garden with my Goaler, and there remained until my Brother *Harwood* was examined, and then being again brought up before the said *Bonner*, he demanded, if I agreed with *Harwood* in his Confession, upon this Articles following.

*Bonner,* what say you to the Catholick Church; do ye not confess there is one in Earth?

*Smith,* Yes verily, I believe that there is one Catholick Church or faithful Congregation, which, as the Apostle saith, is builded upon the Prophets and Apostles, Christ Jesus being the head Corner-Stone, which Church in all her words and works maintaineth the Word, and bringeth the same for her Authority, and without it doth nothing, nor ought <sup>to</sup> do, of which I am assured, I am by Grace made a Member.

*Bonner,* You shall understand, that I am bound, when my Brother offendeth, and will not be reconciled, to bring him before the Congregation; now if your Church be the same, where may a man find it, to bring his Brother before the same.

*Smith,* It is written in the Acts of the Apostles that when the Tyranny of the Bishops was so great against the Church in *Jury*, they were faine to Congregate in Houses, and private places, as they now do, and yet were they nevertheless the Church of God; and seeing they had their matters redressed, being shut up in a Corner, may not we do the like now adayes?

*Bonner,* Yea, their Church was known full well, for St. Paul writ to the Corinthians to have the man punished and Excommunicated, that had committed evil with his Fathers Wife, whereby we may well perceive it was a known Church, but yours is not known.

*Smith,* Then could you not Persecute it as ye do, but as ye say the Church of God at Corinth was manifest both to God and Paul, even so is this Church of God in England, whom ye Persecute both known to God, and also even to the very Wicked, although they know not, nor will not know their Truth nor Conversation; yea, and your sinful number have professed their Truth, and maintained the same a long season.

*Bonner,* Well, Thou sayest that the Church of God was only at Corinth when Paul writ unto them, and so will I put in writing, shall I?

*Smith,* I do marvel greatly that you are not ashamed to lay Snares for your Brethren on this manner; this is now the third Snare you have laid for me; first to make me confess that the Church of England is not the Church of Christ: Secondly, to say it is not known: Thirdly, to say the Church of God is not Universal, but Particular, and this is not the office of a Bishop; for if an Innocent had come in your way you would have done your best I see to have intangled him.

Harpsfield,

Harpfield, well, Friend, quoth one of the Chaplains, you are no Innocent, as appeareth. Q. Mary  
An. 1555.

Smith, By the Grace of God I am that I am, and this Grace in me I hope is not vain.

Bonner, Laughing, said, tell me, how sayest thou of the Church?

Smith, I told you whereupon the true Church is builded, and I affirm in England to be the Congregation of God, and also in *Omnem Terram*, as it is written, their sound is gone forth into all Lands, and that is the afflicted and persecuted Church, which ye cease not to Imprison, Slay and Kill: And in *Corinth*, was not all the Congregation of God, but a number of those holy and elect People of God? for neither *Paul* nor *Peter* were present at *Corinth*, when they wrote, and yet were they of the Church of God, as many thousands more, which also Communicate in that holy Spirit.

Bonner, what call you *Catholick*, and what call you *Church*?

Smith, *Catholick*, is universal; and *Church*, is a Congregation knit together in unity.

Then after much like vain talk, it was laid to his charge, that his fellow and he spoke one thing; whereof he praised God; and was sent again to the Garden; where after a while, as his Brother *Harwood* and he had been together, came one of the Chaplains that much desired to commune with him, demanding first, if he were a Prisoner.

Smith, I am in this flesh a Prisoner, and subject to my Master and yours; but I hope yet the Lords Free-man through Christ Jesus.

Doctor, I do much desire to talk with you lovingly, because you are a man that I much lament, with many other sweet words.

To which I answered, *sub melle lates venenum*; and after much ado about his God, I compelled him to say, that it must needs enter into the Belly, and so fall into the draught, to which he answered.

Doctor, what deragation was it to Christ when the Jews spit in his Face?

Smith, If the Jews being his Enemies, did but spit in his Face, and we being his Friends, throw him into the draught; which of us have deserved the greatest Damnation? Then by your Arguments he that doth injury to Christ shall have a most Plenteous Salvation.

Then start he away, and would have his humanity in comprehensible, making a comparison between our Soul, and the Body of Christ, bringing in to serve his turn, which way Christ came in among his disciples the Doors being shut?

Smith, Although it be said that when he came the doors were shut, yet have I as much to prove that the doors opened at his coming, as ye have to prove he came through the door; for that mighty God that brought the Disciples out of prison, which yet when search came were found shut, was able to let Christ in at the door although it were shut, and yet it maketh not for your purpose, for they saw

H h

him,

*Q. Mary.* him, heard him, and felt him, and so cannot we say ye do; at which answer he made many scoffs, and departed, and we were carried into my Lords Hall, where we were baited of my Lords Band almost all the day, until our Keeper seeing their disorder shut us up in a fair Chamber, while my Lord went into his Sinagogue to condemn *M. Denly* and *John Newman*.

*Rob. Smith* brought again before the Bishop and the L. Mayor.

Then brought they up the Lord Mayor to hear our matter above in the Chamber, and I first of all was called into the Chamber, where the Bishop intended to Sup, where the Lord Mayor being set, with the Bishop, and one of the Sheriffs, Wine was walking on every side, I standing before them, as an outcast, which made me remember how *Pilate* and *Herod* were made Friends; but no man was sorry for *Josephs* hurt; but after the Bishop had well drunk, my Articles were sent for, and read, and he demanded whether I said not as was written?

*Smith*, That I have said, I have said, and what I have said, I do mean utterly.

*Bonner*, Well, my Lord Mayor, your Lordship hath had somewhat what a stout Heretick this is, and that his Articles have deserved death; yet nevertheless, for as much as they do report me for to seek Blood, and call me Bloody Bonner, whereas, God knoweth, I never sought any mans blood in all my life, I have stayed him from the Consistory this day, whether I might have brought him justly, and yet here before your Lordship I desire him to turn, and I will with all speed dispatch him out of trouble, and this I profess before your Lordship and all this Audience.

*Smith*, Why do you put on this fair visor before the Lord Mayor, to make him believe that ye seek not my Blood, to Cloak your Murthers through my stoutness, as you call it? Have ye not had my Brother *Tomkins* before you, whose hand, when you had burned most cruelly, ye burn also his body, and not only him, but a great many of the numbers of Christ, men that feared God, and lived Vertuously, and also the Queens true Subjects; and seeing to these Saints you have shewed so little mercy, shall it seem to my Lord, and this Audience, that ye shew me more favour; no, no, my Lord, but if you mean as you say, why then examine you me of that I am not bound to answer you unto?

*Bonner*, Well, what sayest thou by the Sacrament of the Altar, is it not the very body of Christ, Flesh, Blood and Bone, as it was born of the Virgin?

*Smith*, I have answered that it is none of Gods order, neither any Sacrament, but mans own vain invention, and shewed him the Lords institution: But when he was so earnestly before the Audience, declaring that we knew nothing, bringing out his *hoc est Corpus meum* to lay in my dish; I proved before the Audience, that it was a dead God; declaring the distinction appointed between the two Creatures of Bread and Wine, and that a body without Blood hath no life, at which *Harpsfield* found himself much offended, and took the Tale out of my Lords mouth, saying,

*Harpsfield*, I will prove by the Scriptures that you blaspheme God in so



so saying, for it is given in two parts, because there is two thing shewed: *Q. Mary.*  
that is to say, his Body, and his Passion, as saith St. Paul, and therefore is the *An. 1555.*  
Bread his Body, and the wine the representation of his death and blood shed-  
ding.

*Smith,* You falsify the Word, and rack it to serve your purpose;  
for the Wine was not only the shewing of his passion, but the Bread  
also; for our Saviour saith, so oft as you do this, do it in remem-  
brance of me; and St. Paul saith, so oft as you eat of this Bread,  
and Drink of this Cup, you shall shew the Lords death till he  
comes; and here is as much reverence given to the one, as the  
other.

Then rose up the Lord Bishop; and the Lord Mayor desired me to save  
my Soul.

To whom I answered, I hope it was saved through Christ Jesus,  
desiring him to have pity on his own soul, and remember whose  
Sword he carried.

At which I was carried into the Garden, and there abode until the  
rest of my Friends were Examined, and so were we sent away with  
many foul farewells to Newgate again; the Lord Bishop giving the  
Keeper a charge to lay me in Limbo.

*The Substance of another Examination of Robert Smith, be-  
fore the said Bishop.*

Upon Saturday, at Eight of the Clock, I was brought to his Cham-  
ber again, and there by him examined, as followeth.

*Bonner,* Thou Robert Smith sayst, that there is no Catholick Church  
here on Earth.

*Smith,* You have heard me both speak the contrary, and you have  
written it as a Witness of the same.

*Bonner,* Yea, but I must ask thee this question how sayst thou?

*Smith,* Must you of necessity begin with a Lye; it maketh mani-  
fest that you determine to end with the same; but there shall no  
Lyars enter the Kingdom of God; nevertheless, if you will be an-  
swered, ask mine Articles that were written yesterday, and they  
shall tell you, that I have confessed a Church of God, as well in Earth,  
as in Heaven, and yet all one Church, and one mans Members, even  
Christ Jesus.

*Bonner,* Well, what sayest thou to Auricular confession, is it not neces-  
sary to be used in Christs Church, and wilt thou not be shaven of the Priest?

*Smith,* It is not needful to be used in Christs Church, as I answer-  
ed yesterday; but if it be needful for your Church, it is to pick  
mens purses, and such pick-purse matters is all the whole rabble  
of your Ceremonies; for all is but money matters that ye  
maintain.

*Bonner,* How art thou able to prove that Confession is a Pickpurse matter,  
Art thou not ashamed so to say?

*Smith,* I speak by experience, for I have both heard and seen the  
fruits of the same; for first we see it hath been a bewrayer of Kings  
secrets;

*Q. Mary.* secrets, and the secrets of other mens Consciences, who being delivered, and glad to be discharged of their sins have given to Priest great sums of money to absolve them, and sing Masses for their Soules health; and began to tell him an Example of a Gentleman in Norfolk, who being bound in Conscience, through the perswasion of the Priest gave away a great part of what he had; the which thing when his Brother heard, he went to London, and declaring it to the Council, how that by subtilty the Priest had robbed his Wife and Children, he recovered a great part again, to the value of two or three hundred pounds; as I was relating this, the Bishop saw it favoured not to his purpose, but began to revile me, and said; By the Mass, if the Queens Majesty were of his mind, I should not come to talk before any man, but should be put into a Sack, and a Dog tyed unto the same, and so should be thrown into the Water.

*Smith,* To which I answered again, saying, I know you speak by practice, as much as by speculation; for both you, and your predecessors have sought all means possible to Kill Christ secretly, Witness *M. Hunn*, whom your predecessors caused to be thrust in at the Nose with hot burning needles, and then to be hanged, and said he hanged himself; and also a good Brother of yours, a Bishop of your profession, having in his Prison an Innocent man, whom because he saw he was not able by the Scriptures to be overcome, he made him privily to be Snarled, and his Flesh to be torn, and pluckt away with a pair of Pinfords, and bringing him before the People said the rats had eaten him: Thus according to your Oath is all your dealing, and hath been, and as you taking upon you the Office do not wit out Oaths open your Mouths, no more do you without Murder maintain your Traditions

*Bonner,* Ah you are a Generation of Lyars there is not one true Word that cometh out of your Mouthes.

*Smith,* Yes, my Lord, have said that Jesus Christ is dead for my sins, and risen for my Justification, and this is no Lye.

*Bonner,* How sayst thou *Smith*, to the seven Sacraments, believest thou not that they be Gods order, that is to say the Sacrament of &c.

*Smith,* As for the Sacrament of the Altar, and all your Sacraments, they may well serve your Church, but Gods Church hath nothing to do with them; neither have I any thing to do with them, nor you to examine me of them.

*Bonner.* why is Gods order changed in Baptism, in what point do we differ from the word of God?

*Smith,* First in Hallowing your Water, in Conjuring the same, in Baptizing Children, with Anointing, and Spitting in their Mourns, mingled with Salt, and with many other lewd Ceremonies of which not one point is able to be proved in Gods order.

*Bonner,* By the Mass, this is the most unshamed Heretick that ever I heard speak.

*Smith,* Well sworn, my Lord, you keep a good Watch.

*Bonner,*

Bonner, well, Mr. Controuer, you catch me at my words, but I will watch *Q. Mary*  
thee as well, I warrent thee. *Ans. 1555.*

John Mordant being by, said, By my Troth my Lord, I never heard  
the like in all my life; but I pray you, my Lord, mark well his answer  
for Baptism, he disalloweth therein holy Oyntment, Salt, and such other  
laudable Ceremonies, which no Christian man will deny.

Smith, That is a shameful Blasphemy against Christ, so to use any  
mingle-mangle in your Baptism.

Bonner, I believe, I tell thee, that if they die before they are Baptized  
they are damned.

Smith, You shall never be saved by that belief; but I pray you,  
my Lord, shew me, are we saved by Water or by Christ?

Bonner, By both.

Smith, Then the Water died for our Sins, and so must you say,  
that the Water hath life, and it being our Servant, and created for  
us is our Saviour?

Bonner, why, how understandest thou these Scriptures, except a man  
be born of Water and of the Spirit, he cannot enter into the Kingdom of  
God? And again, suffer, saith our Saviour, these Children to come unto  
me, if thou wilt not suffer them to be Baptized, after the laudable order,  
thou lettest them to come unto Christ.

Smith, Where you alleadge, except a man be born, &c. And  
will thereby prove the Water to save. The Apostle asked the *Galatians*,  
whether they received the Spirit by the deeds of the Law  
or by the Preaching of faith? And where you say, I let the Children  
from coming unto Christ, it is manifest by our Saviours Words,  
that you let them to come, that will not suffer them to come, with-  
out the necessity of Water, for he saith suffer them to come unto me,  
and not unto Water; and it is not, saith St. Peter, the washing away  
of the filth of the Flesh, but in a good Conscience converteth unto  
God; and to prove that the Water only bringeth not the holy Ghost,  
it is written that *Simon* received Water, and would have received  
the holy Ghost for Money; and many received the holy Ghost before  
Baptism, and to Judge Children damned that be not Baptized, it is  
Wicked.

Mordant By our Lady, Sir, but I believe that if my Child dye without  
water he is damned.

Bonner, Tea, and so do I, and all Catholick men, good Master Mordant.

Smith, Well, my Lord, such Catholick, such Salvation.

Bonner, Well, Sir, what say you to the Sacrament of Orders.

Smith, You may call it the Sacrament of Misorders, for all orders  
are appointed of God, but as for your *Shaving, Anointing, Grea-*  
*sing, Poling and Rounding*, there are no such things appointed in Gods  
Book, and therefore I have nothing to do to believe your orders;  
and as for you, my Lord, if you had grace, or intelligence, you  
would not so dis-figure your self as you do.

Bonner, Sayst thou so now, by my Troth, and I will go shave my self to  
anger thee; withall, desiring me before he went to answer to these  
Articles.



*Q. Mary. Bonner, What say you to the holy Bread and holy water, to the Sacrament of Anointing, and to all the rest of such Ceremonies of the Church?*  
*An. 1555.*

*Smith, I say they be Baubles for Fools to play withall, and not for the Children of God to exercise themselves in, and therefore they may go among the refuse.*

Then went away M. *Mordant*, and my Lord went to shaving, leaving there certain Doctors, as he called them, to assay what they could do, of whom I was baited half an hour; of whom I asked this question, where were all you in the dayes of King *Edward*, that you spake not that which you speak now?

*Doctor, we were in England.*

*Smith, Yes, but then you had the Faces of men, but now you have put on Lyons Faces again; you shew your selves as full of malice as may be, for you have for every time a visor; yea, and if another King *Edward* should arise, ye would then say down with the Pope, for he is Antichrist, and so are his Angels.*

Then they reviled me, and had me away, but brought me before them again, and one of them asked me, if I disallowed confession.

*Smith, To whom I answerd, look in my Articles and they will show you what I allow.*

*Doctor, In your Articles you confess that you allow not auricular Confession.*

*Smith, I allow it not, because the Word alloweth it not, nor commandeth it not.*

*Doctor, Why, it is written, thou shalt not hide thy Sins and Offences.*

*Smith, No, I do not, when I confess them to Almighty God.*

*Doctor, Why you cannot say that you can hide them from God, and therefore you must understand the words are spoken to be uttered to them that do not know them.*

*Smith, You have made a good answer, then must the Priest confess himself to me, as I to him, for I know his faults and secrets no more then he knows mine; and *David* said, I will confess my Sins unto thee, Lord: And after some more words passed between me and the Doctors, came in the Bishop from shaving, and asked me, How I liked him?*

*Smith, Forsooth, you are even as wise as you were before you were shaven.*

*Bonner, well, How standeth it, Master Doctors, have you done any good?*

*Doctor, No, by my Troth, my Lord, we can do no good.*

*Smith, Then it is fulfilled which is written, How can an evil Tree bring forth good Fruit?*

*Bonner, Nay, naughty fellow, I set these Gentlemen to bring thee home to Christ.*

*Smith, Such Gentlemen, such Christs, and as truly as they have that Name from Christ, so truly do they teach Christ.*

*Bonner,*

Bonner, *Well, wilt thou neither hear them nor me.*

Smith, Yes I am compelled to hear you, but you cannot compel me to follow you.

Q. (vial).  
A. 1555.  
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Bonner. *Well, thou shalt be burnt at a Stake in Smithfield, if thou wilt not turn.*

Smith, And you shall burn in Hell, if you repent not. But, my Lord, to put you out of doubt, because I am weary, I will strain Curtesie with you; I perceive you will not with your Doctors come unto me, and I am not determined to come unto you, by Gods Grace, for I have hardned my Face against you, as hard as Brasse. Then after many railing sentences, I was sent away: And thus have I left the Truth of my Answers in writing, being thereunto desired by my Friends, that you may see how the Lord hath, according to his promise, given me a Mouth and Wisdom to answer in his Cause, for which I am condemned and my Cause not heard.

*The Substance of the last Examination of Robert Smith before Bishop Bonner, with his Condemnation in the Consistory.*

The second day of July I was with my Brethren brought into the Consistory, and mine Articles read before the Mayor and the Sheriffs, with all the Assistants, unto which I answered as followeth.

Bonner, *By my faith, my Lord Mayor, I have shewed him as much favour as any man living might do, but I perceive all is lost, both in him and all his Company.*

Smith, At this word, which he coupled with an Oath, came I in, and said, my Lord, it is written you must not Sware.

Bonner, *Ab, Master Controler, are you come, Lo, my Lord Mayor, this is Master Speaker, pointing, to my Brother Tankerfield, and this is Master Controler, pointing to me, and then began to read my Articles.*

Smith, I require you, my Lord, in Gods behalf unto whom pertaineth your Sword and Justice; that I may here before your presence answer to these Objections that are laid against me, and if any thing can be proved Heresie that I have said, I will recant before this Auditory.

Mayor, *why Smith thou canst not deny but this thou saydest.*

Smith, Yes, I deny that which he hath written, because he hath both added to, and diminished from the same; but what I have spoken I will never deny.

Mayor, *why, thou speakest against the blessed Sacrament of the Altar.*

Smith, I denied it to be any Sacrament, and I do stand here to make proof thereof, and if my Lord here, or any of his Doctors, be able to prove either the name or usage of the same, I will recant mine error.

Then spake my Brother Tankerfield, and defended the probatio

*Q. Mary*, of things which they called Heresie, unto which the Bishop answered.

*An 1555.*

*Bonner*, By my troth, Master Speaker, you shall Preach at a Stake.

*Smith*, Well sworn, my Lord, you keep a good Watch.

*Bonner*, Well, Master Controller, I am no Saint.

*Smith*, No, nor yet good Bishop; for a Bishop, saith St. Paul, should be faultless, and a dedicate Vessel unto God; and are you not ashamed to sit in Judgment, and be a Blasphemer, condemning Innocents?

*Bonner*, Well, Master Controller, you are faultless.

Note the said Robert Smith being charged falsely in the said Articles turning to the Mayor, said,

*Smith* speaking to the Mayor, said, I require you in Gods name, that I may have Justice; we are here this day a great many Innocents, that are wrongfully Accused of Heresie, and I require you, if you will not seem to be partial, let me have no more favour at your hands, then the Apostle had at the hands of Festus and Agrippa, who being Heathens, and Infidells, gave him leave not only to speak for himself, but also heard the probation of his Cause; this require I at your hands, who being a Christian Judge, I hope will not deny me that right which the Heathen have suffered; if ye do, then shall all this Audience, and the Heathen speak shame of your fact; for a City, saith our Saviour, that is builded on a hill cannot be hid; if they therefore have the Truth, let it come to light; for all that well do come to the Light, and they that do evil hate the Light.

Then the Mayor hanging down his head said nothing; but the Bishop told him he should preach at a Stake, and so the Sheriff cryed with the Bishop, *Away with him.*

Thus came he before them four times, desiring Justice, but could have none, and at length his Friends requiring, with one voice, the same, but could not have it, they had Sentence; and then being carried out, were brought in again, and had it every man severally given.

But before the Bishop gave Sentence on *Richard Smith*, he told him in derision of his Brother *Tankerfield*, a Tale between a Gentleman and his Cook.

To which he answered, you fill the Peoples Ears with Fantasies, and foolish Tales, and make a laughing matter at Blood; but if you were a true Bishop, you should leave these railing Sentences, and speak the Words of God.

*Bonner*, Well, I have offered to that naughty fellow, Master Speaker, your Companion the Cook, that my Chancellor should here instruct him, but he hath here with great disdain forsaken it. How sayst thou, wilt thou have him instruct thee, and lead thee in the right way?

*Smith*, If your Chancellor shall do me any good, and take any pains, as you say, let him take mine Articles in his hands that you have objected against me, and either prove one of them Heresie, or any thing that you do to be good, and if he be able so to do, I stand here with all my heart to hear him; if not, I have no need, I praise God



God, of his Sermon; for I come to answer for my life, and not to *Q. Mary,*  
hear a Sermon.

*An. 1555.*

Then began the Sentence in *Dei Nomine.*

To which *Smith* answered, that he began in a wrong name, requiring of him, where he learned in Scriptures to give sentence of death against any man for his Conscience sake.

To the which he made no answer, but went forward to the end, and immediately cryed, Away with him.

Then *Smith* turned to the Mayor and Sheriffs, and said, Is it not enough for you, that ye have left the strait way of the Lord, but that, you must condemn Christ causeless.

Bonner, well, *Master Controller*, now you cannot say but I have offered you fair to have Instruction; and now I pray thee call me bloody Bishop, and say I seek thy Blood.

*Smith*, Well, although neither I, nor any of this Congregation, do report the truth of your fact, yet shall these Stones cry it out, rather then it shall be hidden.

Bonner, *Away with him, away with him.* Woodrofe, *Away with him, take him away.*

*Smith*, Well, good Friends, ye have seen and heard the great wrong that we have received this day, and ye are all Records, that we have desired the probation of our cause by Gods Book, and it hath not been granted, but we are condemned, and our cause not heard; nevertheless, my Lord Mayor, forasmuch as here you have exercised Gods Sword causeless, and will not hear the right of the poor, I commit my cause to Almighty God, that shall judge all men according unto right, before whom we shall both stand without Authority, and there will I stand in the right to your great confusion except you repent, which the Lord grant you to do, if it be his will; and then was I, with the rest of my Brethren, carried away to *Newgate.*

Thus, gentle Reader, as neer as I can, I have set out the Truth of my Examination, and the verity of mine unjust condemnation for the Truth, desiring God that it may not be laid to the charge of thee, *O England*, requiring your hearty prayers unto God for his Grace and Spirit of boldness, with hope even shortly to set to my Seal at *Uxbridge*, the eighth of *August*, by Gods Grace, pray that it may be to his honour, my Salvation, and your Consolation, I pray you

*Da gloriam Deo,*

*Robert Smith.*

Thus, Reader, thou hast a full Relation of the Christian fortitude and valour of this faithful Martyr, who so valiantly and manfully stood in the defence of his Masters cause; and as thou seest him here boldly stand in Examination before the Bishop, and Doctors; so was he no less comfortable also in the Prison among his Fellows, who being together Prisoners in *Newgate*, did daily pray and exhort one

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another,

*Q. Mary.* another, and his care was not only for those in the same Prison with him, but for other Prisoners, to whom he sent several good Epistles of love and Exhortation; and many were converted by him from the Iniquity of the times, some of which Epistles are as followeth.

*O Ye that Love the Lord, see that ye hate the thing that is Evil.*

A Letter of Robert Smith's to his Wife in Meetre.

Verſes containing  
good Exhortations,  
written by  
R. Smith.

**T**He God that giveth Life and Light, and leadeth into rest,  
That breaketh bonds, and bringeth out the Poor that are oppressed,  
And keepeth mercy for the Meek, his treasure and his store  
Encrease thy Life in perfect Love, both now and evermore;  
That as thou hast begun to ground in Faith and fervent Love,  
Thou mayst be made a mighty Mount that never may remove,  
That thine ensample may be shewed among all thine increase,  
That they may live and learn the like, and pass their time in peace;  
Thy Salutations that were sent, I heartily retain,  
And send thee seventy times as much to thee and shine again;  
And for because I know the Gold that thou dost most desire,  
I send thee here a paper full, is fired in the Fire,  
In hope thou wilt accept it well, although it be but small,  
Because I have none other good to make amends withall;  
For all thy free and friendly facts which thy good will hath wrought,  
I send thee surely for a shift the thing that cost me nought;  
Abstain from all ungodliness, in dread direct your days,  
Possess not sin in any wise, beware of wicked ways  
Hold fast your Faith unfeignedly, build as you have begun,  
And arm y<sup>r</sup> self in perfect Faith to do as you have done,  
Lest that the wicked make a mock that you have took in hand,  
In leaving of the perfect Rock to build upon the Sand;  
Beware these filthy Pharisees, their building is in Blood,  
Eat not with them in any wise, their Leaven is not good,  
Their Salt is all unsavoury, and under good intents  
They maintain all their knavery, and murder Innocents;  
They seek to set in Christs seat, and put him out of place,  
And make all means that may be made, his doings to deface;  
They keep him down with Bills and Bats that made the blind to see;  
They make a God for Mice and Rats, and say the same is he;  
They shew like Sheep, and sweat like wolves, their baits be all for Blood,  
They kill and slay the simple Souls, and rob them of their good;  
The dark illusions of the Devil hath dimmed so their Eyes,  
That they cannot abide the Truth to stir in any wise,  
And if you keep the perfect path, (as I have hope you do)  
You shall be sure to have such shame, as they can put you to,  
For all that lead a goodly life shall surely suffer loss,  
And like the world will seek their shame, and make them kiss

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Te shall be kild saith Christ your sorrows shall not cease,  
 And yet in your afflictions, I am your perfect peace;  
 For in the World you shall have wo, because you are unknown,  
 And for because you hate the World, the world will love his own.  
 Be fervent therefore to the death against all their Decrees,  
 And God shall surely fight for thee against thine Enemies:  
 Commit thy cause unto the Lord, revenge not any evil  
 And thou shalt see the wicked want, when thou shalt have thy will,  
 For all afflictions that may fall, that they can say or do,  
 They are not sure of the wealth we shall attain unto;  
 For I have seen the sinners spread their branches like a bay,  
 And yet ere one could turn his head were withered clean away;  
 Beware that money make you not in riches to arise  
 Against the goodness of the Lord, among the worldly wise;  
 For many mischiefs it hath made, that may not be exprest,  
 And many evils it hath begun, which may not be redrest;  
 For money make thmany one, in riches to rebel;  
 And be that maketh Gold a God, he hath a Soul to sell;  
 It maketh Kings to kill and slay, and waste their wits in war;  
 In leaving of the Wolf at home, to hunt the Fox afar:  
 And where they should see Justice done, and set their Realm in rest,  
 By money they be made a mean, to see the poor opprest;  
 It maketh Lords obey the Lanes that they dill and nought;  
 It maketh Bishops suck the Blod, that God hath dearly bought;  
 And where they should be faithfal Friends, and Fathers to the Flock,  
 By money they do turn about even like a Weather-Cock:  
 The Priest doth make a moneymean, to have again his Whores,  
 To put away his wedded wife and Children out of doores:  
 It holdeth back the Husband man, which may not be forborn,  
 And will not suffer him to sow and cast abroad his Corn;  
 In like case, it doth let again, when that the Seed they sow,  
 It choaketh up the Corn again, so that it cannot grow;  
 The Husband he would have a wife, with Nobles new and old,  
 The wife would have the Husband hand, that she might have his Gold.  
 It maketh Murthers many a one, and beareth much with Blood;  
 The Child would see the Parents slain to seize upon their good:  
 And though it be a blessed thing, created in the kind,  
 It is a necessary evil annexed to the mind;  
 For who so playeth with this pitch, his fingers are defild,  
 And he that maketh Gold a God, shall surely be beguild:  
 Be friendly to the Fatherless, and all that are opprest,  
 Assist them alwayes out of hand, and see them set at rest;  
 In all your doings, and your deeds, let mercy still remain;  
 For with the measure that you meet, shall ye be met again;  
 Be alwayes lowly in your life, let love enjoy her own,  
 The highest Trees are seldom sure, and soonest overthrown.  
 The Lyons lack and suffer sore in Hunger and in Thurst,  
 And they that do opprest the poor continue still accurst;

Q. Mary.  
 An. 1555



*Q. Mary.* The Bee is but a little Beast in body and in sight,  
*An. 1555.* And yet she bringeth more encrease then either Crow or Kite ;  
 Therefore beware in any wise keep well your watch alway,  
 Be sure of Oyl within your Lamp, let not your light decay ;  
 For death dispoiseth them that lack, and hateth them that have,  
 And treadeth down the rich and poor, together in the grave.  
 Exhort your Children to be chaste, rebuke them for their ill,  
 And let not them in any wise be wedded to their will ;  
 Laugh not with them, but keep them low, shew them no merry cheer ;  
 Least thou do weep with them also, but bring them up in fear,  
 And let your light and living shine, that ye be not suspect  
 To have the same within your self, for which they are correct ;  
 Be meek and modest in a mean, let all your deeds be done,  
 That they which are without the Law may see how right you run ;  
 Keep well the member in your Mouth, your Tongue see that you tame,  
 For out of little sparks of Fire proceedeth out a flame ;  
 And as the poyson doth express the nature of the Toad,  
 Even so the Tongue doth manifest the Heart that feareth God,  
 For therewith blest we God above, and therewith Curse we men,  
 And thereby Murders do arise through women now and then ;  
 And seeing God hath given a Tongue, and put it under power,  
 The surest way is for to set a hatch before the door ;  
 For God hath set you in a seat of double low degree,  
 First unto God, and then to man a subject for to be ;  
 I write not that I see in you those things to be suspect,  
 But only set before your Face how sin should be correct ;  
 For flesh and Blood I know you are, as other women be,  
 And if ye dwell in Flesh and Blood, there is infirmity ;  
 Receive a Warning willingly, that to thy teeth is told,  
 Account the gift of greater price then if he gave thee Gold ;  
 A wise man, saith Solomon, a warning will embrace,  
 A Fool will sooner (as he saith) be smitten on the Face ;  
 And as your members must be dead from all things that are vain,  
 Even so by Baptism you are born to live with Christ again ;  
 Thus farewell free and faithful Friend, the Lord that is above  
 Encrease in thee a perfect faith, and lead thee in his Love ;  
 And as I pray with perfect Love, and pour out bitter tears  
 For you and all that are at large abroad among the bryars,  
 Even so I pray thee to prefer my person and my bonds  
 Unto the Everlasting God, that hath me in his Hands,  
 That I may pass out of this Pound wherein I am oppressd,  
 Inclosed in a clod of Clay that here can have no rest ;  
 That as he hath begun in me his mercies many one,  
 I may attain to overtake my Brethren that be gone,  
 That when that death shall do his worst, where he shall point a place,  
 I may be able like a man, to look him in the Face,  
 For though he catch away my Cloak, my body into dust,  
 Yet am I sure to save a Soul when death hath done his worst ;

And though I leave a little dust dissolved, without blood  
I shall receive it safe again when God shall see it good;  
For my Redeemer I am sure doth live for evermore,  
And sitteth high upon the Heavens for whom I hunger sore,  
Even as the Deer, with deadly wounds, escaped from the spoile,  
Doth haste by all the means he may to seek unto the soile,  
Of whom I hope to have a Crown that always shall remain,  
And eke enjoy a perfect peace for all my wo and pain;  
The God that giveth all increase, and seeketh still to save,  
Abound in thee that perfect peace which I do hope to have;  
And I beseech the living God to hold thee in his Hands,  
And wish thee even withal my heart the blessing of my hands,  
which I esteem of higher price then Pearl or precious Stone,  
And shall endure for evermore when earthly things are gone;  
For though the Fire do consume our Treasure and our Store,  
Yet shall the goodness of the Lord endure for evermore;  
And where thou art a Friend to him that is to me full dear,  
The God of might make thee amends when all men shall appear  
That hath shewed Mercy to the meek, and rid them out of pain.  
And thus the Lord possess thy Spirit till we do meet again.

Q. Mary  
An. 1555.

If thou wilt have a Recompence  
Abide still in obedience.

The Exhortation of Robert Smith, unto his  
Children.

**G**ive ear my Children to my words, whom God hath dearly bought;  
Lay up my Law within your hearts, and print it in your thoughts;  
For I your Father have foreseen the frail and filthy way,  
which flesh and blood would follow fain, even to their own decay.  
For all and every living beast their Crib do know full well,  
But Adams heirs above the rest are ready to rebel;  
And all the Creatures on the Earth full well can keep their way,  
But man above all other Beasts is apt to go astray;  
For Earth and Ashes is his strength, his glory, and his reign,  
And unto Ashes at the length shall he return again;  
For flesh doth flourish like a flower, and grow up like a Grass,  
And is consumed in an hour, as it is brought to pass:  
In me the Image of your years, your treasure, and your trust,  
whom you do see before your face dissolved into dust;  
For as you see your Fathers flesh converted into Clay,  
Even so shall ye my Children dear consume and wear away;  
The Sun and Moon, and eke the Stars that serve the day and night,  
The Earth and every earthly thing shall be consumed quite,  
And all the worship that is wrought, that have been heard or seen,  
shall clean consume and come to nought, as if it had never been

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Therefore

*Q. Mary.* Therefore that ye may follow me your Father and your Friend,  
*An. 1555.* And enter into that same life which never shall have end;  
 I leave you here a little Book for you to look upon,  
 That you may see your Fathers Face when I am dead and gon,  
 Who for the hope of heavenly things, while he did here remain,  
 Gave over all his golden years in Prison and in Pain;  
 Where I among mine Iron bands enclosed in the dark,  
 A few dayes before my death did dedicate this work  
 To you mine heirs of earthly things which I have left behind,  
 That ye may read and understand and keep it in your mind;  
 That as you have been heirs of that which once shall wear away,  
 Even so you may possess the part which never shall decay;  
 In following of your Fathers foot in Truth, and eke in Love,  
 That ye may also be his heirs for evermore above;  
 And in example to your youth, to whom I wish all good,  
 I preach you here a perfect faith, and seal it with my Blood:  
 Have God alwayes before your Eyes in all your whole intents,  
 Commit not sin in any wise keep his Commandments,  
 Abhor that arrant whore of Rome, and all her blasphemies,  
 And drink not of her decretals, nor yet of her decrees;  
 Give honour to your Mother dear, remember well her pain,  
 And recompence her in her age in like with love again;  
 Be alwayes aiaing at her band, and let her not decay,  
 Remember well your Fathers fall, that should have been his stay;  
 Give of your Portion to the poor, as Riches doth arise,  
 And from the needy naked soul turn not away your eyes;  
 For he that will not hear the Cry of such as are in need,  
 Shall cry himself and not be heard when he would hope to speed;  
 If God hath given you great increase, and blessed well your store,  
 Remember you are put in trust to minister the more;  
 Beware of foul and filthy lust, let whoredom have no place,  
 Keep clean your Vessels in the Lord, that he may you embrace,  
 Ye are the Temples of the Lord, for ye are dearly bought,  
 And they that do defile the same shall surely come to nought:  
 Possesse not pride in any case, build not your nests too high,  
 But have alwayes before your face that ye be born to die;  
 Defraud not him that hired is your labours to sustain,  
 But give him alwayes out of hand his penny for his pain;  
 And as ye would that other men against you should proceed,  
 Do you the same again to them when they do stand in need;  
 And part your portion with the poor, in money and in meat,  
 And feed the fainted feeble soul with that which ye should eat,  
 That when your members lacketh meat, and cloathing to your back,  
 You may the better think on them that now do live and lack;  
 Ask counsel at the wise, give ear unto the end,  
 Refuse not you the sweet rebuke of him that is your Friend;  
 Be thankful alwayes to the Lord with prayer and with praise;  
 Desire you him in all your deeds for to direct your wayes,



Q. Mary,  
An. 1555.

And sin not like that swearing sort whose bellys being fed,  
Consume their years upon the Earth from belly unto bed;  
Seek first I say the living God, set him alwayes before,  
And then be sure that he will bless your basket and your store;  
And thus if you direct your dayes according to this book,  
Then shall they say who see your wayes how like me you do look;  
And when you have so perfectly upon your fingers ends  
Possessed all within your book, then give it to your Friends;  
And I beseech the living God replenish you with grace  
That I may have you in the Heavens, and see you face to face,  
And though the sword have cut me off, contrary to my kind,  
That I could not enjoy your love according to my mind;  
Yet do I hope when that the Heavens shall vanish like a scrole,  
I shall receive your perfect shape in body and in soule;  
And that I may enjoy your love, and ye enjoy the the Land,  
I do beseech the living God to hold you in his hand:  
Farewel my Children from the world where ye must yet remain,  
The Lord of Hosts be your defence till we do meet again;  
Farewel my Love, and loving wife, my Children and my Friends,  
I hope to God to have you all when all things have their ends;  
And if you do abide in God, as you have now began,  
Your course Ile warrant will be short, ye have not far to run;  
God grant you so to end your years, as he shall think it best,  
That ye may enter into Heaven where I do hope to rest.

Robert Smith to his Brother.

**A**S Nature doth me bind, because thou art my blood,  
According to my kind to give thee of my good,  
That thou mayst have in mind how I have run my race,  
Although thou bide behind but for a little space,  
I give thee here a Pearl, the price of all my good,  
For which I leave my life, to buy it with my blood;  
More worth then all the world, or ought that I can note,  
Although it be clad, in such a simple Coate;  
For when I had obtained this pearl of such a price,  
Then was I sure I gained the way for to be wise,  
It taught me for to fight, for to dispise my flesh,  
To stick unto the Light, and for to leave the Lyes,  
In sending out my Seed with bonds and bitter tears,  
That I might reap with joy in Everlasting years,  
And have for all my loss, my travail and my pain,  
A thousand times and more of better goods again;  
And for because the good that hath been got and gain'd,  
And that the Lords Eleſt hath evermore obtain'd,  
Is closed in this book, which I do give to thee,  
Wherein I have my part, as thou thy self mayst see;

Q. Mary. In which I hope thou hast a stock also in more,  
 An. 1555. And wilt not cease to sayle till God has made it more;  
 I will thee to beware, be sure thou keep it well;  
 For if thou do it loose, thy part shall be in Hell;  
 And here I testifie before the living God,  
 That I detest to do the things that are forbid;  
 And as my Judgement is, my body to be brent,  
 My heart is surely set therewith to be content,  
 And sith it is his will to put me in his Power,  
 Upon his holy Hill to fight against this whore  
 Full well I am content, if he allow it so,  
 To stand with all my might, the Whore to overthrow;  
 Even with a willing mind, the death I will out-face,  
 And as I am assured, the Battel to embrace,  
 That they which bear the Truth, how I have past the pike,  
 May set aside their youth, and learn to do the like;  
 And though it be my lot, to let her suck my blood,  
 Yet am I well assured, it shall do her no good;  
 For she is set to kill the thing she thinks accurst,  
 And shall not have her fill of blood until she burst:  
 And when as thou shalt see or hear of my decease,  
 Pray to the living God, that I may pass in peace;  
 And when I am at rest, and rid out of my pain,  
 Then will I do the like for thee to God again;  
 And to my woful wife and widdow desolate,  
 Whom I do leave behind in such a simple state,  
 And compassed with tears, and mournings many one,  
 Be thou her staying staff when I am dead and gone;  
 My mouth may not express the dolours of my mind,  
 Nor yet my heaviness to leave her here behind;  
 But as thou art my Bone, my Brother, and my Blood,  
 So let her have thy heart, if it may do her good;  
 I took her from the World, and made her like the Cross,  
 But if she hold her own, she shall not suffer loss;  
 For where she had before a man, unto her make,  
 That by the force of fire was strangled at a Stake;  
 Now shall she have a King, to be her helping hand,  
 To whom pertains all things, that are within the Land;  
 And eke my Daughter dear, whom I bequeath to thee,  
 To be brought up in fear, and Learn the ABC;  
 That she may grow in Grace, and Ruled by the Rod,  
 To learn to lead her Life, within the fear of God,  
 And alwayes have in mind, thy Brother being dead,  
 That thou art left behind, a Father in my stead;  
 And thou my Brother Dear, and eke my Mothers Son,  
 Come forth out of all fear, and do as I have done;  
 And God shall be thy Guide, and give thee such increase,  
 That in the Flames of Fire, thou shalt have perfect Peace;

*Into Eternal Joy, and pass out of all pain,  
where we shall meet with mirth, and never part again :*

*Q. Mary,  
An. 1555.*

*If thou wilt do my Daughter good,  
Be mindfull of they Brothers Blood.*

*Teach me O Lord, to walk thy wayes, my living to amend,  
And I shall keep it all my dayes, even to my lives end;  
Give me a mind to understand, so shall I never start,  
But I shall keep all thy precepts, even wholly with my heart;  
Make me to go a perfect pace in that I have begun,  
For all my love and my delight is in thy wayes to run;  
Encline my heart unto thy wayes, set thou thereon my thought,  
And let me not consume my dayes to covet that is nought:  
O quicken me in all thy wayes the World for to despise,  
And from all fond and foolish toys, turn thou away mine Eyes;  
O plant in me thy perfect Word, which is to me so dear,  
Lay up thy Laws within my heart, to keep me still in fear;  
And rob me of that great rebuke, which I do fear full sore;  
For all thy Judgments and thy Law endure for evermore:  
Behold, O Lord, in thy precepts is all my whole delight,  
O quicken me in all thy wayes, that I may walk aright.*

*The Substance of an Epistle written by Robert Smith  
to the Persecuted Flock of Christ.*

*To all which Love God unfainedly, and intend to lead a godly life, according to his Gospel, and to persevere in his Truth unto the end, Grace and Peace from God the Father, and from our Lord Jesus Christ, Amen.*

Be not afraid, most dearly beloved in our Saviour Jesus Christ, at these most perilous dayes, wherein by the suffering of God, the Prince of Darknes is broken loose, and rageth in his members against the Elect of God withal cruelty, to set up again the Kingdom of Anti-christ, against whom see that ye be strong in faith to resist his most devilish Doctrines with the pure Gospel of God, arming your selves with patience, to abide whatsoever shall be laid to your charge for the Truths sake, knowing that thereunto you are called, not only to believe in him, but also to suffer for him: Oh, how happy are ye that in the sight of God are counted worthy to suffer for the Testimony of Christ, quit therefore your selves (O my loving Brethren) and rejoyce in him for whom ye suffer, for unto you do remain the unspeakable Joyes, which neither the Eye hath seen, nor the Ear hath heard, neither the heart of man is able to comprehend in any wise: Be not afraid of the bodily Death, for your names are written in the Book of Life; and the Prophets do record, that in the sight of the Lord pretious is the Death of his  
M  
Saints;



*Q. Mary.* Saints, Watch therefore and pray that ye be not prevented in the day of Temptation; now cometh the day of your Tryal, wherein the Waters rage, and the Stormy Winds blow; now shall it appear whether you have builded upon the fleeting Sand, or upon the unmovable Rock Christ, which is the Foundation of the Prophets and Apostles, whereon every House that is builded groweth into an holy Temple of the Lord, by the mighty working of the holy Ghost; now approacheth the day of your Battel, wherein it is required that you shew yourselves the valiant Souldiers of Christ Jesus, with the Armour of God, that ye may be able to stand fast against all the crafty assaults of the Devil; Christ is your Captain, and you are his Souldiers, whose Cognisance is the Crofs to the which he willingly humbled himself, even unto the Death, and thereby spoiled his Enemies, and now triumpheth he over them in the glory of his Father, making intercession for them that do here remain to suffer the Afflictions that are to be fulfilled in his mystical Body; it behoveth therefore every one that will be accounted his Schollar, to take up his own Crofs, and follow him, as you have him for Example; and I assure you that he being on your side, nothing shall be able to prevail against you, and that he will be with you even to the Worlds end; you have his promise in the 28th of *Matthew*; he will go forth with his Host as a Conqueror to make a Conquest; he is the man that sitteth on the white Horse crowned with Immortality, and ye Brethren are his Fellowship, whereof he is the Head; he hath your hearts in his hand, as a bow bent after his godly will, he shall direct the same according to the riches of his glory, into all spiritual and heavenly Cogitation; he is faithfull and will not suffer you to be further assaulted then he will give you strength to overcome, and in the most danger he will make a way that you may be able to bear it. Shrink not therefore, dear hearts, when ye shall be called to answer for the hope that is in you, for we have the Comforter, even the Spirit of Truth which was sent from the Heavens to teach us; he shall speak in us, he shall strengthen us; what is he then that shall be able to confound us? Nay, what Tyrant is he that now boasteth himself of his strength to do mischief, whom the Lord shall not with his Spirit, by the Mouth of his Servants strike down to Hell-fire; yea suddainly will the Lord bring down the glory of the Proud *Philistians* by the hands of his Servant *David*; their strength is in Shield and Spear, but our help is in the Name of the Lord, which made both Heaven and Earth; he is our Buckler, and our Wall, a strong Tower of defence; he is our God, and we are his People; he shall bring the counsels of the ungodly to nought, he shall take them in their own Net, he shall destroy them in their own Inventions, the Right Hand of the Lord shall work this Wonder; his Power is known amongst the Children of men; their Fathers have felt it, and are confounded; in like manner shall they know that there is no counsel against the Lord, when their secrets are opened to the whole World, and are found to be against the Living God, work they never so craftily, build they never so strongly, yet down shall

shall their *Babel* fall, and the Builders themselves shall then be scattered upon the face of the Earth as Accursed of God; the Just shall see this, and be glad, and praise the Name of the Lord, that so Marvelously hath dealt with his Servants, as to bring their Enemies under their feet; then shall the fearfull Seed of *Cain* Tremble and Quake; then shall the mocking *Ismaelites* be cast out of the Door; then shall the Proud *Nemborth* see his labour lost; then shall the Beast, of *Babylon* be trodden under foot; then shall the Scribes and Pharisees for madness fret and rage; then shall their painted Wisdom be known for extream folly; then shall the bloody *Dragon* be void of his prey; then shall the *Whore* of *Babylon* receive double Vengeance; then shall they scratch their Crowns, for the fall of their *Mistress Harlot*, whom they now serve for filthy lucre, when no man shall buy their Wares any more; then shall the *Papish* Priesthood cry, Weal away, with care, even when the Lord shall help his Servants, which day is not far off, the day wherein the Kingdom of Anti-christ shall have an end, and never raise any more; in the mean time, abide in certain and sure hope cleaving unto the promises of God, which in their own time shall be fulfilled. What better Quarrel can you have to give your lives for, then the Truth it self? That man that giveth his life for the Truth, taketh the readiest way to life; he that hath the *Popes* curse for the Truth, is sure of Christs Blessing. Well then, my Brethren, what shall now let but that you go forwards as ye have begun? Nay, rather run with the Runners, that ye may obtain the appointed glory; hold on the right way, look not back, have the Eye of your heart fixed upon God, and so run that you may get hold of it; cast away all your Worldly Pelf, and Worldly respects, as the favour of Friends, the fear of men sensual Affection, respect of Person, Honour, Praise, Shame, Rebuke, Wealth, Poverty, Riches, Lands, Possessions, carnal Fathers and Mothers, Wife and Children, with the love of your own selves and in respect of that Heavenly treasure you look for, let all these be denied and utterly refused of you, so that in no condition they do abate your zeal, or quench your Love towards God; in this case make no account of them, but rather repute them as vile in comparison of Everlasting life; away with them as Thorns that choak the Heavenly Seed of the Gospel, where they be suffered to grow; they are burthens of the Flesh, which encumber the Soul, exchange therefore, I beseech you, for advantage; doth not he gain that findeth Heavenly and immortal treasure, for Earthly and corruptible Riches; looseth that man any thing which of his carnal Father and Mother is forsaken, when therefore he is received of God the Father to be his Child and Heir in Christ Heavenly for Earthly, for Mortal Immortal, for transitory things permanant is great gains to a Christian Conscience.

Therefore as I began, I exhort you in the Lord not to be afraid; shrink not my Brethren, mistrust not God, be of good comfort, rejoyce in the Lord, hold fast your Faith, and continue to the end; deny the World, and take up the Cross, and follow him which is your

Q. Mary.  
An. 1555.

*Q. Mary.* your Lead-man, and is gone before; if you suffer with him you shall reign with him? What way can you glorifie the Name of your Heavenly Father better, then by suffering death for his Sons sake? *An. 1555.* What a Spectacle shall it be to the World to behold so godly a fellowship as you Servants of God, in so just a Quarrel as the Gospel of Christ is, with so pure a Conscience, so strong a Faith, and so lively a hope, to offer your selves to suffer most cruel Torments at the hands of Gods Enemies, and so to end your daies in Peace to receive in the resurrection of the Righteous life Everlasting.

Be strong therefore in your Battel, the Lord God is on your side, and his Truth is your cause, and against you be none but the Enemies of the Cross of Christ, as the Serpent and his Seed, the Dragon with his Tail, the marked man of the Beast, the Off-spring of the Pharisees, the Congregation Malignant, the Generation of *Vipers* and *Murderers*, as their Father the Devil hath been from the beginning. To conclude such are they as the Lord God hath alwayes abhorred, and in all Ages resisted and overthrown, God from whom nothing is hid, knoweth what they are, he that searcheth the hearts of men, he hath found out them to be crafty, subtle, full of Poyson, Proud, Disdainfull, Stiff-necked, Devourers, Ravenours, and Barkers against the Truth, filthy and shameless; and therefore doth the Spirit of God by the Mouthes of his holy Prophets and Apostles call them by the names of *Foxes, Serpents, Cockatrices, Lyons, Leopards, Bulls, Bears, Wolves, Dogs, Swine, Beasts*, teaching us thereby to understand that their natural inclination is to deceive, poyson and destroy as much as in them lyeth, the faithfull and Elect of God; but the Lord with his right Arm shall defend his little Flock against the whole rabblement of these Worldlings, which have conspired against him; he hath numbered all the hairs of his Childrens Heads, so that not one of them shall perish without his Fatherly will; he keepeth the Sparrows, much more will he preserve them whom he hath purchased with the Blood of the Immaculate Lamb; he will keep them until the hour appointed wherein the Name of God shall be glorified in his Saints; in the mean time, let them work their wills, let them Envy, let them Malign, let them Blasphemy, let them Curse, Ban, Betray, Whip, Scourge, Hang and Burn; for by this means God will try his Elect, as Gold in the Furnance, and by these Fruits shall they also bring themselves to be known what they be, for all their Sheep skins; for as he that in suffering patiently for the Gospel of God, is thereby known to be of Christ, even so also is the Persecutor of him known to be a member of Anti-christ: Besides this, their extreame cruelty shall be a means the sooner to provoke God to take pity upon his Servants, and to destroy them that so Tyranniously entreat his People, as we may learn by the Histories as well in the Bondage of *Israel* under *Pharaoh* in *Egypt*, as also in the miserable Captivity of *Judas* in *Babylon*, where when the People of God were in most extreame thralldom, then did the Lord streath forth his mighty Power to deliver his Servants, though God for a time suffered them to be exalted



exalted in their own pride, yet shall they not escape his Vengeance. *Q-Mary.*

To conclude, my Brethren, I commit you to God and the Power of his Word, which is able to establish you in all Truth, his Spirit be with you, and work alway, that ye may be mindfull of your duties towards him, whose ye are both Body and Soul, whom see that ye Love, Serve, Dread, and Obey, above all worldly Powers, and for nothing under the Heavens defile your Conscience before God; dissemble not with his Word, God will not be mocked? Nay, they that dissemble with him deceive themselves, such shall the Lord deny, and cast out at the last day; such I say as bear two faces in one hood; such as play on both hands; such as deny the known Truth; such as obstinately rebel against him; all such with their partakers shall the Lord destroy; God defend you from all such, and make you perfect unto the end, your Sorrow shall be turned into Joy.

This aforesaid *Robert Smith*, the valiant and constant Martyr of Christ, thus replenished, as you have read, with the fortitude of Gods Spirit, was condemned at *London* by Bishop *Bonner* the 12th day of the Moneth called *July*, and suffered Death at *Uxbridge* the Eighth day of the Moneth called *August*, Anno 1555.

*A Letter sent to his wife Anne Smith.*

The God and Father eternal which brought again from death our Lord Jesus Christ keep thee, dear Wife, now and ever Amen, and all thy Parents and Friends; I praise God for his Mercy, I am in the same state that ye left me in, rather better then worse, looking daily for the living God, before whom I hunger full sore to appear and receive the Glory of which I trust thou art willing to be a partaker; I give God most hearty thanks therefore, desiring thee of all loves to stand in that Faith which thou hast received, and let no man take away the Seed that Almighty God hath sown in thee; but lay hands of Everlasting Life, which shall ever abide when both the Earth and all earthly Friends shall perish, desiring them also to receive thankfully our trouble which is momentary and little, and as *St. Paul* saith, not Worthy of the things which shall be shewed on us, that we patiently carrying our Cross, may attain to the place where our Saviour Christ is gone before, to the which I beseech God of his Mercy bring us speedily; I have been much troubled about your deliverance, fearing much the perswasions of Worldlings, and have found a Friend, which will I trust, find a mean for you, if you be not already provided; desiring you, in any case, to abide such order as those my Friends shall appoint in God, and bear well in mind the words which I spake at our departing, that as God hath found us, and also elected us worthy to suffer with him, we may endeavour our selves to follow uprightly in this our Vocation; desiring you to present my hearty commendations to all our Friends, and especially to your Parents, keeping your matter close in any wise; give most  
N n hearty

*Q. Mary.* hearty thanks to my Friends which only for our Cause are come to  
*An. 1555.* *windsor:* continue in prayer, do well, be faultless, in all things be-  
 ware of Abominations, keep clean from sin, pray for me as I do for  
 you; and most entirely desire you to send me word if you lack any  
 thing: The Lord Jesus preserve you and yours, Amen. From *New-*  
*gate* the fifteenth of *April*.

By your Husband

*Robert Smith.*

*A Sententious Letter of Robert Smith's to his Wife.*

Seek first to Love God, dear Wife, with your whole heart, and  
 then shall it be easie to love your Neighbour.

Be friendly to all Creatures, and especially to your own  
 Soul.

Be alwayes an Enemy to the Devil and the World, but especially  
 to your own Flesh.

In hearing good things, joyn the ears of your head and heart to-  
 gether.

Seek unity and quietness with all men, but especially with your  
 Conscience; for he will not easily be entreated.

Love all men, but especially your Enemies.

Hate the sins that are past, but especially those to come.

Be as ready to further your Enemy, as he is to hinder you, that you  
 may be the Child of God.

Remember that God hath hedged in your Tongue with the Teeth  
 and Lips, that it might speak under correction.

Be ready at all times to look to your Brothers Eye; but especially  
 to your own Eye; for he that warneth others of that he himself is  
 faulty, doth give his Neighbour the clear Wine, and keepeth the  
 Dregs for himself.

Shew mercy unto the Saints for Christs sake, and Christ shall re-  
 ward you for the Saints sake.

Amongst all other Prisoners visit your own Soul, for it is inclosed  
 in a perillous Prison.

If you will love God, hate Evil, and you shall obtain the reward of  
 well doing.

Thus fare you well, good *Anne*, have me heartily commended to all  
 that love the Lord unfainedly; I beseech you have me in your prayer  
 while I am living, and I am assured the Lord will accept it; bring  
 up my Children and yours in the Fear of God, and then shall I not  
 fail but receive you together in the everlasting Kingdom of God  
 which I gounto,

Your Husband *Robert Smith.*

Robert

Robert Smith to all faithful Servants of Christ, exhorting  
them to be strong under Persecution.

*Q. Martyr;*  
*An. 1555*

Content thy self with patience  
with Christ to bear the Crofs of pain,  
Which can and will thee recompence  
a thousand fold with Joyes again:  
Let nothing cause thy heart to quail;  
Launch forth thy Boat, hail up thy Sail,  
Put from the Shore,  
And be thou sure thou shalt attain  
Unto the Port that shall remain  
For evermore.

About this time died *Steven Harwood* at *Stratford*, and *Thomas Fust*  
at *Ware*.

About the same time *William Haile* of *Thorp* in the County of  
*Essex*, was condemned and burnt; when he received the Sentence  
of condemnation, he gave this exhortation to the lookers on; *Ah,*  
*good People*, said he, *beware of this Idolatry, and this Anti-christ, point-*  
*ing to the Bishop of London*; he was burnt at *Barnet*. *Will. Haile*  
*Martyr.*

*George King*, *Thomas Leys*, and *John Wade*, being Prisoners in *Lollards*  
*Tower*, fell sick and died, and were buried by some of the faithfull  
Brethren.

*William Andrew* being twice brought before *Bonner* upon Exami-  
nation, manfully stood in the defence of his Religion, at length  
through strait handling in the Prison of *Newgate*, there he lost his  
life.

*Robert Samuel*, committed to *Ipswich Goal*, and from thence re-  
moved to *Norwich*, where *Bishop Hopton*, or his Chancellor were the  
cause of his being kept very close Prisoner at his first coming,  
where he was Chained bolt upright to a Post, keeping him for some  
time without meat and drink, except it were a small morsel of  
Bread, and a little Water; he Suffered Death the 31th of *August*,  
1555. *Rob. Samuel*  
*Martyr.*

Next after *Robert Samuel* was burnt, *William Allen* of *Walsingham*,  
Labourer; upon Examination, the Bishop askt him, why he was im-  
prisoned, he said it was because he would not follow the Crofs;  
and said, if he saw the King and Queen follow the Crofs or bow  
down to it, he would not; for which Sentence of Death was  
given against him; he was burned about the beginning of *September*  
at *Walsingham*, who declared such Constancy at his Martyrdom, and  
had such Credit with the Justices, by reason of his upright and  
well tryed Conversation among them, that he was suffered to go un-  
tyed to his suffering, and there being fastned with a Chain, stood  
quietly without shrinking untill he died. *Will. Allen*  
*Martyr*



*Q. Mary.*  
*An. 1555.*

*The Martyrdom of Roger Coo of Melford in Suffolk Sheer-man,  
first Examined before the Bishop of Norwich, and by him  
Condemned 12th. of August, 1555.*

*Robert Coo  
Examined.*

*Bishop, Why was you Imprisoned?*

*Coo, At the Justices Commandment.*

*Bishop, There was some cause why?*

*Coo, Here is my Accuser, let him declare.*

*Accuser, He will not receive the Sacrament?*

*Bishop said, he thought he had transgressed the Law?*

*Coo, There is no Law to transgress, that I know?*

*Accuser, Nor will not know, my Lord, ask him when he received the  
Sacrament?*

*Coo* seeing the Accuser so bold, said to the Bishop let him sit down and examine me himself; but the Bishop would not hear that, but after some other discourse, the Bishop askt him, whether he would not obey the Kings Laws?

*Coo, As far as they agree with the Word of God, I will obey them.*

*Bishop, whether they agree with the Word of God or not, we are bound to obey them, if the King were an Infidel.*

*Coo, If Sydrach Mesack and Abednego had so done, Nebucadonezzar had not confessed the Living God.*

This Roger Coo was an Aged man, and after his sundry troubles and conflicts with his Adversaries, at length was committed to the Fire at *Texford* in the County of *Suffolk*, where he ended his dayes Anno 1555. *Mens. Sept.*

*Tho. Cobb  
Martyr.*

In the same Moneth was *Thom. Cobb* of *Haveril* Butcher, burned in the Town of *Thatford*.

Upon the third day of the sixth Moneth called *August*, were brought before *Thornton*, Bishop of *Dover*, *George Catmer* of *Hithe*, *Robert Streater* of *Hithe*, *Anthony Burward* of *Calet*, *George Brodbridge* of *Bromfield*, *James Tussy* of *Brenchly*, and were examined particularly touching the Sacrament of the Altar, Auricular Confession, and other such like Ceremonies.

To which *Catmer* answered on this wise, *Chriff*, said he, sitteth in Heaven on the Right hand of God the Father, and therefore I do not believe him to be in the Sacrament of the Altar, but he is in the worthy Receiver, and your Sacrament, as you use it, is an abominable Idol.

*George Brodbridge* said, as for your holy Bread and holy Water, and your Mass, I utterly despise them.

They were all five condemned and burnt at *Canterbury* the sixth day of the 7th Moneth 1555.

Two burnt About the middle of the same Moneth *Thomas Hayward* and *John* at *Lichfield*. *Soreway*, were both burnt at *Lichfield*.

*The*

*The Persecutions and Sufferings of Robert Glover*

*Q. Mary,  
An. 1555.*

About the Moneth called *September 1555.* there was a privy Commission sent down to the Mayor of *Coventry* to apprehend *John Glover* Brother of the said *Roberts*; but *John* having some notice of the Officers coming, escaped; but they searching in an upper Room, found *Robert Glover* lying sick in Bed, and had him away before the Sheriff, who being detained till the Bishop came, and was then examined, a Relation of his Troubles and Conflicts he had with the Bishop: He sent his Wife in a Letter some Passages, most material of which are as followeth.

*Rob. Glover  
Martyr.*

*To my intirely beloved wife Mary Glover.*

The peace of Conscience which passeth all understanding, the Sweet Consolation, Comfort, Strength and Boldness of the holy Ghost, be continually increased in our hearts, through a servant earnest and stedfast faith in our most dear and only Saviour Jesus Christ Amen.

I thank you heartily most loving Wife for your Letters sent unto me in my imprisonment, I read them with tears more then once or twice, for Joy and Gladness, that God had wrote in you so merciful a work: These your Letters, and the hearing of your most godly proceedings, and constant doing from time to time, have much relieved and comforted me at all times, and shall be a goodly Testimony with you at the great Day.

If I would have given place to worldly reasons, these might have moved me, first the foregoing of you, and my Children, the consideration of the state of my Children, being yet tender of Age, and young, apt and inclineable to virtue and learning, and so having the more need of my Assistance, being not altogether destitute of gifts to help them withal, possessions above the common sort of men; because I was never called to be a preacher or minister (because of my sickness) fear of death in imprisonment before I should come to my answer, and so my death to be unprofitable.

But these and such like, I thank my heavenly Father, who of his infinite mercy inspired me with his holy Ghost for his Sons sake, prevailed not in me, but when I had by the wonderfull permission of God fallen into their hands, at the first sight of the Sheriff, Nature a little abashed yet ere ever I came to the Prison, by the working of God, and through his goodness, fear departed; I said to the Sheriff at his coming, unto me what matter have you to charge me withal: He answered, you shall know when you come before the Masters; I lookt to have been brought before the Masters, and to have heard what they could have burthened me withal, but contrary to my expectation I was committed forthwith to the Goal, not being called to my answer; little Justice being shewed therein, but the less Justice

*Q. Mary.* a man findeth at their hands, the more Consolation in Conscience shall he find from God, for whosoever is of the World, the World will love him.

*An. 1555.*

After I came into Prison, and had reposed my self there a while, I wept for Joy and Gladness my belly full, musing much of the great mercies of God, and as it were saying to my self after this sort: Oh, Lord, who am I, on whom thou shouldest bestow this great mercy, to be numbered among the Saints that suffer for the Gospel sake. And so beholding, and considering on the one side, my imperfection unblameless, sinfull misery and unworthiness, and on the other side, the greatness of Gods mercy, to be called to so high promotion; I was as it were amazed, and overcome for a while with joy and gladness, concluding thus with my self in my heart: Oh, Lord, thou shewest Power in Weakness, Wisdom in Foolishness, Mercy in Sinfulness, who shall let thee to choose where and whom thou wilt? as I have zealously loved the confession of thy Word, so ever thought I my self to be most unworthy, to be a partaker of the affliction for the same.

Not long after came unto me *M. Brasbridge M. Phinees*, and *M. Hopkins* travelling with me to be dismissed upon bonds; to whom my answer was (to my remembrance, after this sort) for as much as the Masters have imprisoned me, having nothing to burthen me withal; if I should enter into bonds, I should in so doing Accuse my self, and seeing they have no matter to lay to my charge, they may as well let me pass without bonds as with bonds.

And when they were somewhat importune, I said to one of them, that liberty of Conscience was a pretious thing, and took as it were a pause, lifting up my heart to God, earnestly for his aide and help, that I might do the thing that might please him; and so when they had let their sute fall, my heart me thought was wonderfully comforted.

Afterward, debating the matter with my self, these considerations came into my head; I have from time to time with good Conscience (God I take to record) moved all such I had Conference withal, to be no dalliers in Gods matters, but to shew themselves after so great a light and knowledge, hearty, earnest, constant, and stable, in so manifest a Truth, and not to give place one jot contrary to the same; now thought I, if I shall withdraw my self, and make any shifts to pull my own neck out of the Collar, I shall give great offence to my weak Brethren in Christ, and advantage to the Enemy, to slander Gods Word; it will be said, he hath been a great boldner of others to be earnest and fervent to fear no worldly perills, or dangers, but he himself will give no such example.

Wherefore I thought it my bounden duty, both to God and man, being (as it were) by the great goodness of God marvelously called and appointed hereto, to set aside all fear, perill and dangers, all worldly respects, and considerations, and like as I had hereto according to the measure of my small gift, from the bottom of my heart unfeignedly moved, exhorted and perswaded, all that profess Gods

Word,



Word, manfully to persist in the defence of the same, not with Sword and Voilence, but with suffering, and loss of life, rather then to defile themselves again with the *whorish* abominations of the *Romish Anti-christ*; so the hour being come with my fact and Example to ratifie and confirm the same to the hearts of all true Believers, and to this end (by the assistance of Gods holy Spirit) I resolved my self with much peace of Conscience, willingly to sustain whatsoever the *Romish Anti-christ* should do against me: So I remained a Prisoner about ten daies in *Coventry*, being never called to my Answer, contrary to Law, they having no Warrant to apprehend me, but my elder Brother; God lay not their extreame doing against me to their charge at the great Day.

The second day after the Bishops coming to *Coventry*, the Goaler was ordered to carry me before him, when I came before the Bishop he said, *he was my Bishop for lack of a better, and willed me to submit my self.*

I said, I am not come to Accuse my self, what have you to lay to my charge?

*He asked me whether I was learned?*

I answered, finally learned.

The Chancellor standing by, said, *I was a Master of Art.*

*Then the Bishop laid to my charge, my not coming to Church.*

Here I might have dallied with him, and put him to his proofs, knowing that none of the Citizens were able to prove any such matter against me; but I answered, I neither had, nor would come at their Church, as long as their Mass was used there; to save, if I had them, five hundred lives; I willed him to shew me one jot or tittle in the Scripture for the proof and defence of the Mass.

*He answered, he came to teach, and not to be taught.*

I was content, I said, to learn of him so far as he was able to teach me by the Word of God.

*Bishop, who shall judge the word?*

*Glover*, Christ was contend the People should judge of his Doctrine by searching the Scriptures, and so was *Paul*; I am content the Primitive Church next the Apostles time shall judge betwixt you and me. But he refused to be judged by these.

Then he said, *I am your Bishop, and therefore you must believe me.*

*Glover*, If you say black is white, must I say as you say?

Here the Chancellor noted me to be arrogant, because I would not give place to my Bishop.

*Glover*, If you must be believed because you are a Bishop, why find you fault with the People that believed *Latimer*, *Ridly*, and *Hooper*, who were Bishops?

*Bishop*, *Because they were Hereticks.*

*Glover*, And may not you err.

To which the Bishop, instead of making answer, asserted his Authority, &c.

The next day after I was had to *Liechfield*, which at first discouraged me,

Q. Mary.  
An. 1553.

me, considering my weakness of body, until I considered the same God that had preserved me was able to preserve me there, so long as I put my trust in him. When I came to *Liechfield*, the same night I was put in a Prison, where I continued until I was condemned, in a place next to the Dungeon, a narrow Room, strong of building, and very cold, with small light, and there I was allowed a bundle of Straw, instead of my Bed, without any thing to sit down upon; but God of his great Mercy (through prayer) gave me great patience that night, so that if it had been his pleasure I could have been contented to have ended my life; the Bishops man came to me in the morning, who was my Keeper, to whom I said, this is a great extremity, God send us patience, and no more.

Then they were content that I should have a Bed of my own procuring, but I was allowed no help night nor day, nor company of any man, notwithstanding my great sickness, nor yet Paper, Pen or Ink, or Books, save my new Testament in Latine, and another little Book which I got in privately.

About two dayes after, the Chancellor and one *Temsey* a Prebendary came to me to the Prison, and exhorted me to conform to the Bishop, and to the Church.

I said, I refused not to be ordered by that Church that was ordered by the Word of God.

Chancellor, *How know you the word of God but by the Church.*

*Glover* said to the Chancellor, The Church sheweth which is the Word of God, therefore the Church is above the Word of God: This is no good reason in Learning, for its like unto this, *John* shewed the People who was Christ, *ergo John* was above Christ.

The Chancellor said, he came not to reason with me, so I remained without any further Conference with any man by the space of eight dayes, till the Bishop came, in which time I gave my self continually to prayer and meditation; I found in my self daily an amendment of health in my body, and increase of peace in Conscience, and many consolations from God, by the help of his holy Spirit, and sometimes a taste and glimmering of the Life to come, though the Enemy ceased not many times sundry wayes to assault me.

When the Bishop came to *Liechfield*, I was had before him in a by Chamber, next my Prison, when I came and saw none but his Officers, Chaplains, and Servants, except an Old Priest, I was partly amazed, and lifted up my heart to God for his mercifull help and assistance.

Some discourse at that time the Bishop had with this faithfull Martyr concerning the Sacrament and Confession, the usual Snares; but his last Examination, when he was condemned, I do not find upon Record; but this I find noted, that after Condemnation, this Servant of the Lord was under some exercise of heaviness, and dulness of Spirit, and desolate of all Spiritual Consolation, and full of much discomfort and unaptness to bear the bitter Cross of Martyrdom, ready to be laid upon him.

Where.

Whereupon, he fearing in himself lest the Lord had utterly withdrawn his wonted favour from him, made his condition known to one *Austen Bernber*, his faithfull Friend, how that he had earnestly prayed day and night to the Lord, and yet could receive no motion nor sense of any comfort from him.

*Austen* exhorted him patiently to wait the Lords pleasure, and howsoever his present feeling was, yet seeing his Cause was just and true, to stick constantly to the same, and not to doubt but the Lord in his good time would visit him, and satisfie his desire with plenty of Consolation; the next day, as he was going to the place of Execution he was so mightily replenished with holy Comfort, and Heavenly Joyes, that he cryed out to *Austen Bernber*, and said, *Austen*, He is come, he is come.

In the same Fire, with him was burned *Cornelius Borgey* of *Coventry*, and condemned by the said *Radulph Bishop* of *Coventry* and *Litchfield*.

*Cornelius Borgey* burned.

The 9th day of the Moneth called *October*, were condemned to be burnt *William Woolsey*, and *Robert Pygot* of *Wisbidge* in the Isle of *Ely*, by *John Fuller*, the Chancellor to the Bishop of *Ely*, and others.

*Will. Woolsey* and *Rob. Pygot* Martyrs.

*Doctor Fuller* and some others, coming to visit *William Woolsey* in Prison, *William* heard all they had to say to him, and then spake these words, *We be unto you Scribes and Pharisees, ye Hypocrites, for ye shut up the Kingdom of Heaven before men, ye your selves go not in, neither suffer ye them that come to enter in.*

Not long after the Doctor came to *William* again, and said to him, thou troublest my Conscience, wherefore I pray thee depart, and rule thy Tongue, so that I hear no more complaint of thee, and come to the Church when thou wilt, and if thou be complained upon, so far as I may, I promise thee I will not hear of it.

*William* said in reply, I was brought hither by a Law, and by a Law I will be delivered; at the Sessions the said *William* was committed to the Castle at *Wisbidge*.

*Robert Pygot*, a Painter by Trade, was at the same Sessions present for not going to Church, and being called before *Sr. Clement Higham* Judge of the Sessions, who said to *Pygot*, *Ah, are you the holy Father, the Painter? How chance you come not to Church?*

*Robert Pygot*, I am not out of the Church, I trust in God.

*No Sr.* said the Judge, *this is no Church, this is a Hall.*

*Rob. Pygot*, I know very well it is a Hall, but he that is in the true faith of Jesus Christ, is never absent, but present in the Church of God.

*Ah Sirrah*, said the Judge, *you are too high learned for me to talk withal, wherefore I will send you to them that be better learned;* and committed him to the Goal where *Woolsey* lay, and from thence they were both carried to *Ely* where they remained Prisoners till the day of their death.

About the nineteenth day of the same Month they were had to



*Q. Mary* Judgment, before Doctor *Fuor* then Chancellor and others, who laid several Articles to their charge, viz. that they denied the Sacrament of the Altar, whereunto their answer was, that the Sacrament of the Altar was an Idol: One of the Commissioners drew up a Paper that he would have *Robert Pygot* sign.

*An. 1555.*

No, said *Pygot*, *that is your Faith, and not mine.*

When these two men were burnt, there was a great Sheet knit full of Books, burnt with them.

It is further testified concerning these two Martyrs, by one *William Fulk* of Cambridge, that they were burnt at *Ely*; *Pygot*, he said, was milde, humble and modest, promising that he would be conformable to his Persecutors if they could perswade him by the Scriptures; *Wolsey*, he said, was stout, strong and vehement, and detested all their doings, as of whom he was sure to receive nothing but Cruelty and Tyranny; he was wonderous jealous over his Companion, fearing least his gentle Nature would have been overcome by the flattering inticements of the World, and therefore the same day that they were burned, when they would have talked with him alone, he pulled him away from them almost by force.

*Ridley and Latimer burnt at Oxford.*

About the same time were burned at Oxford, *Nicholas Ridley* and *Hugh Latimer*, both Bishops; when the Faggot was brought, kindled, and laid at *Nicholas Ridley's* feet. *Latimer* spake to him in this manner, Be of good comfort, *we shall this day light such a Candle, by Gods Grace, in England, as I trust shall never be put out.*

Three burnt at Canterbury.

About the thirtieth of the Month called November 1555. *John Web*, *George Roper* and *Gregory Perke* were all burnt together in one Fire at Canterbury, abiding most patiently the torment, counting themselves happy and blessed of the Lord, that they were made worthy to suffer for Christs Gospel sake.

*William Wiseman* a Clothworker of London, the thirtieth of December following died a Prisoner for the Gospel in *Lollards Tower*; after he was departed, the Papists commanded that no man should bury him, but he was cast out into the fields, accounting him as a prophane person; and worthy of no burial, yet some faithful Brethren buried him in the evening, as they did the rest, thrown out in like sort, whom they were wont privily by night to bury.

In the same Month *James Gore* died Prisoner in *Colchester* for the Truth of Gods Word.

*John Philpot Martyr.*

The next followeth the Martyrdom of *John Philpot*, who suffered for the sake of the Gospel of Christ, and a Witness against the Antichristian Sea of Rome: He was a Knights son, and was born in *Hampshire*, and was brought up in learning; he was of a pregnant wit, of singular courage, and zealous in Religion. When Queen *Mary* came to the Crown, she caused a Convocation to be held, where this *John Philpot* was present, where he vindicated the cause of the Gospel, manfully against the adverse party, for the which cause he was called to account by Bishop *Gardner* the Chancellor, notwithstanding the Liberty of the House promised before; after *Gardner* had examined him, he

he sent him to *Bonner* and his Commissioners, with whom he had sundry conflicts, the most material passages in which examinations I have here inserted. *Q. Mary. An. 5515*

Doctor *Story* looking on him, said, *He was well fed.*

*Philpot*, If I be fat, it is no marvel, since I have been staled up in Prison a year and a half in a close corner.

*Roper*, *We here say you are out of the Catholick Church, and have been a disturber of the same; wherefore, if you will come into the same you shall be received, and find favour.*

*Philpot*, I am come before you, and I would know my Offence, and if I have done nothing contrary to the Laws, I desire I may have the benefit of a Subject, and be delivered out of my wrong imprisonment.

*Story*, *Thou art an Heretick, and holdest against the blessed Mass.*

*Philpot*, What I spoke in the Convocation House, the Queen and Council gave Liberty to every man of the House to utter his Conscience, and to speak his mind freely of such matters in Religion as were propounded by the Prolocutor, for which I ought not to be molested, nor compelled by you to answer for the same.

*Story*, *Thou shalt go to the Lollards Tower, and there shalt thou be bandaged like a Heretick as thou art, and be Judged by the Bishop of London.*

*Philpot*, I have been Examined and imprisoned by the Chancellor, mine Ordinary, and by the Law I may have *exceptionem fori*, and its against all equity that I should be twice vexed for one cause; and that by such as by the Law have nothing to do with me.

*Story*, *Thou shalt be had to the Lollards Tower.*

*Philpot*, Since you will needs shew me this Extremity, I desire to see your Commission that gives you Authority so to do.

*Roper*, *Let him see the Commission.*

*Story*, *Shall we lit every vile person see our Commission?*

*Cholmly*, *Let him go from whence he came, and on Thursday he shall see our Commission.*

*Story*, *No, let him lie in the mean while in the Lollards Tower; I will sweep the Kings Bench, and all the other Prisons of these Hereticks, so that they shall not have that resort as they have had to scatter their Heresies.*

*Philpot*, You have power to transfer my Body from place to place at your pleasure, but you have no power over my Soul, and I pass not whither you commit me; for I cannot be worse entreated, then I am kept all day in a close Chamber.

*Story*, *Marshall*, *Take him home with you again, and bring him on Thursday, and then we shall rid your fingers of him, and afterwards of your other Hereticks.*

*Philpot*, God hath appointed a day shortly to come, in the which he will surely Judge us with righteousness; howsoever you judge of us now.

After some further discourse with him, he was, with four others, had to the Keepers House in *Paster-noster-row*, where the Arch Deacon

*Q. Mary.* con. of *Londons* Servant, in his Masters name, offered *John Philpot* a Bed for that night. To whom he gave thanks, but said, it would be a grief to him to lie well one night, and the next night worse; wherefore, said he, I will begin as I am like to continue, and take such as my Fellows do; whereupon they were brought to the *Bishops Cole-house*, unto which is joynd a little blind house, with a pair of Stocks, where they found one person sitting, with his hand and foot in.

At his fifth Examination, as he was going to the *Cole-house*, he met with *Bonner*, who said to him, *Philpot*, If there be any pleasure I can shew you in my house, I pray you require it, and you shall have it.

*Philpot*, The pleasure that I require of you is to hasten my Judgment, whi h is committed unto you, and to dispatch me forth of this miserable World, unto my Eternal rest.

Note, for all this fair Speech, I could never attaine hitherto this fortnight space, neither Fire, nor Candle, nor good Lodging.

Another time, being sent for before *Bonner*, *Bonner* said, I charge, you to answer to such Articles as my Chaplain and my Register have from me to object against you.

*Philpot*, *Omnia Judicia debet esse publica*, All Judgment ought to be publick; therefore if you have any thing to charge me lawfully withal, let me be in Judgment lawful and openly called, and I will answer, otherwise in Corners I will not.

At which the Bishop was angry, and called him foolish Knave, and bid them, put him in the Stocks.

*Philpot*, Indeed you handle me with others, like Fools, and we must be content to be made Fools at your hands; Stocks and Violence is your Bishop like Almes: so he was put in the Stocks alone, in the house separte from his Fellows, for which he praised God that he thought him worthy to suffer any thing for his Names sake.

Not long after, the Bishop coming to view the *Cole-house*, saying, he was never there before, (and his coming then was for no good) for he thought the place too good for *John Philpot*; and called for the Keeper, and caused him to put the said *John Philpot* in another place, by himself, where the Keeper pluckt off his Gown, and searched him, and took away his Pen, and Ink, and Papers.

At another Examination the fourth of December, *Chadsey* said, You shall be constrained to come to us at length whether you will or no.

*Philpot* said, Hold that Argument fast, for it is the best you have; for you have nothing but violence.

Soon after *Bonner* pronounced the Sentence against him, and then delivered him to the Sheriffs whose Officers had him to *Newgate* (in his way he said, Ah good People, Blessed be God for this day.)

At *Newgate* he was cruelly handled by the Keeper, having Irons put on, because he had not wherewithal to satisfie the unreasonable Goalers demand for Fess.

Upon



Upon the 17th day of *December* the Sheriff sent a Messenger to him, *Q. Mary*  
to bid him make ready, for the next day he should suffer, and be *An. 1555*  
burnt at a Stake.

He answered, I am ready, God grant me strength; so he went into his Chamber, and poured out his Spirit unto the Lord God, giving him thanks that he of his mercy had made him worthy to suffer for his Truth; and when he came into *Smithfield*, he kneeled down, saying these words, *I will pay my Vows in thee O Smithfield*; and so died a constant Martyr,

About this time died one of the great Persecutors, viz. *Stephen Gardner*, Bishop of *Winchester*, at his House in *Southwark*, of whose death its memorable, that the same day in which *Ridley* and *Latimer* suffered at *Oxford*, he would not go to Dinner till four a Clock in the after-noon, though the old Duke of *Norfolk* was come to Dine with him, the reason was, because he would first hear of their being burnt; and as soon as word of that was brought him, he presently said, now let us go to Dinner; where sitting down, and eating merrily, upon a suddain he fell into such an Extreamity, that he was faine to be taken from the Table, and carried to his Bed, where he continued fifteen dayes without voiding any thing, either by urine, or otherwise, which caused his Tongue to swell in his Mouth, and so he died.

About the 17th of *January* were burned in *Smithfield*, *London*, these seven persons hereafter following, viz.

<i>Thomas VWhittle.</i>	<i>Thomas Browne.</i>
<i>Bartelet Green.</i>	<i>Isabel Foster.</i>
<i>John Tudson.</i>	<i>Joane VWarren,</i>
<i>John VVent.</i>	<i>alias Lasbford.</i>

556  
Seven Martyrs burnt in *Smithfield*.

At which seven as they were burned together in one Fire, so were they likewise upon one sort and form of Articles condemned in one day.

This *Thomas VWhittle*, one of these Sufferers, was the person that *Jo. Philpot* found in the Stocks, when he was put into the Bishops *Colehouse*, *Thomas Whittle* was sorely beaten, and hardly used by the Bishop, for two nights he lay on a Table without Bed or Straw; the Bishop telling him, he should be fed with Bread and Water; the Bishop sometimes giving him fair words, and sometimes threatening him, and Doctor *Harpfield* perswaded him very much to forsake his Opinions; *Thomas* answered, he held nothing but the Truth; but he had made a Bill for *Thomas* to subscribe, to this effect, that he should detest all Errours and Heresie against the Sacrament of the Altar, and other Sacraments, and to believe the Faith of the Catholic-like Church, and live accordingly.

Now after he had signed it, he was under great condemnation, as appears by this Testimony under his hand, the Substance of which is as followeth.

To the Bill I did indeed set my hand, being much desired, and counselled so to do, and the Flesh being alwayes desirous to have liberty, I considered not thoroughly the inconveniences that might come thereupon, and repite I desired to have had, but earnestly they desired

*Q. Mary*  
*1555.*

me to subscribe: Now when I had so done I had little joy thereof, for by and by my Mind and Conscience told me I had done evil, by such a slighty means to shake of the sweet Cross of Christ; and yet it was not my seeking, as God he knoweth, but altogether came of them, O the crafty Subtily of Sathan in his Members, let every man that God shall deliver into their hands, take good heed, and cleave fast to Christ, for they will leave no corner of his Conscience unfought, but will attempt all guilefull and subtil means to corrupt him, to fall both from God and his Truth.

The night after I had subscribed, I was sore grieved, and for sorrow of Conscience could not sleep; for in the deliverance of my Body out of Bonds, which I might have had, I could find no joy nor comfort, but still was in my Conscience tormented more and more, being assured by Gods Spirit, and his Word, that I through evil counsel and advisement had done amiss, and with the disquietness of my Mind, and other cruel handling, I was sick lying upon the ground, when the Keeper came, and so I desired him to pray Doctor Harpsfield to come to me, and so he did.

And when he came, and the Register with him, I told him, that I was not well at ease, but especially, I told him, I was grieved very much in my Conscience and Mind, because I had subscribed; and I said, that my Conscience had so Accused me, through the just Judgment of God and his Word, that I had felt Hell in my Conscience, and Sathan ready to devour me, and therefore I pray you, said I, let me have the Bill again, for I will not stand to it, so he gently commanded it to be fetcht, and gave it me, and suffered me to put out my name, whereof I was right glad when I had so done, although death should follow; and hereby I had experience of Gods Providence and Mercy towards me, who tryeth his People, and suffereth them to fall, but not to be lost; for in the midst of this Temptation and Trouble he gave me warning of my deed, and also delivered me, his name be praised for evermore, Amen.

By me

*Thomas VVhitte.*

*Bartlet*  
*Green Mar*  
*tyr.*

*Bartlet Green*, born in the City of London, in the Parish of *Basinghall*, of the age of twenty five years, being examined by Bishop *Bonner*, with whom he had sundry Conferences, and publick Examinations, but in the end, *Bonner* seeing his stedfastness to the faith of Christ to be such, as against the which neither their threatnings, nor yet their flattering promises could prevail: After he had condemned the other six, he called for *Bartlet Green*, and pronounced the definitive sentence against him, and so committed him to the Sheriffs of London, who sent him to *Newgate*; and when he came to Prison, he was often exercised in prayer and godly meditations and exercises, until the twenty eighth day of the month called *January*, when he with his other above mentioned Brethren, went most cheerfully unto the place of their Torments, at the stake repeating these *Lambs verses* following,

*Christe*

*Christe deus sine te spes est mihi nulla salutis  
Te duce vera sequor, te duce falsa nego,*

In English, thus;

O Christ my God, sure hope of health  
besides thee have I none,  
The Truth I love, and falsehood hate,  
by thee my Guide alone.

*Q. Mary.  
An. 5515*

After these seven above rehearsed martyred together in *Smithfield*, shortly after, in the same Month, being the one and thirtieth day of the Month called *January*, four Women, and one Man were burnt for the Faith of the Gospel at *Canterbury*, their names are as followeth, viz.

Four Women, and one Man burnt at *Canterbury*.

*John Lomas*, a young man of the Parish of *Tenterden*.

*Anne Albright*.

*Joan Gismer* of the Parish of *Hylb*.

*Agnes Snotth* Widdow, of *Smarden*

*Joan Sole* Wife, of the Parish of *Horton*.

The aforesaid five persons were burnt at two Stakes, and one Fire, ratifying and confessing the true faith of Christ Jesus, and when the flame was about their ears they sung for joy, whereat *John Norton*, called Knight, standing by, wept bitterly to hear and see what was done.

The Persecutors names,

The Judges and others Assistants which sat upon these Martyrs, were, *Richard Faucet*, *John Warren*, *John Mills*, *Robert Collins*, and *John Baker* the Notary.

Now we come to the time of *Cranmers* Execution, who the year before (as I have mentioned) was condemned and degraded by Commission from the Pope, after which being by the subtilty of some, put in hope of life, out of frailty, he subscribed to a Recantation which yet did him no good, for whether it were that *Cardinal Pool* would no longer be kept from being Arch-Bishop (which he would not be, as long as he lived) or that the Queen could not be gotten to forget his being the chief Instrument of her Mothers divorce, his Execution was resolved to be in the same place at *Oxford*, where *Ridley*, and *Latimer* five Months before had suffered; before the Execution *Doctor Cole* preached, who to make use of *Cranmers* recantation, told the People they should do well to hearken to this learned mans Confession, who now at his death, and with his death, would testify which was the true Religion, never thinking *Cranmer* would have denied his former Recantation; but *Cranmer* being brought to the Stake (contrary to expectation) acknowledged that through frailty, he had subscribed it, praying God heartily to forgive it, for that he had set his hand contrary to the Truth that was in his heart, and now for a punishment that hand which had done it should first suffer; and therewithal thrusting his Right hand into the Fire, he there held it, till it first, then his whole Body was consumed.

*Cranmers* Martyrdom.

The



Q. Mary.

An 1555

The next that suffered, were *Agnes Potter*, and *Jone Trunchfield*, in the County of *Suffolk*, both Married Women, dwelling both in one Town, they were burnt in *Ipswich*; when they had prepared themselves ready for the Fire, they exhorted the people very earnestly to lay hold on the Word of God, and not upon mans devices and inventions, despising the Ordinances and Inventions of the *Romish Antichrist*, with all his Superstitions and rotten Religion.

After these two Women were burnt, three Men at one Fire in *Salsbury*, their names,

*John Spicer*, Free-Mason.

*William Coberly*, Taylor.

*John Mandrell*, Husbandman.

The beginning of their Imprisonment was after this manner, going into a Steeple-house, and seeing the Idolatry by the people performed, in following the Idol in procession, exhorted the people to return to the living God, speaking more particularly to one *Robert Berksdale*, head man of the Parish, but he took no regard to their words; soon after the Priest came into his Pulpit, who being about to read his Bedral, and prayer for the Souls in Purgatory, *Jo. Mandrell* speaking with an Audible voice, said, that that was the Popes Pinfold, after which words, by commandment of the Priest, they were had to the Stocks, where they remained till their Worship was done, and then were had before a Justice of Peace, and the next day were all three had to *Salisbury*, and presented before Bishop *Capon*, and *William Geoffry*, the Chancellor of the Diocese, by whom they were imprisoned, and often Examined of their Faith in private, but seldom openly: in their Answer to the Articles charged against them, they said, that the *Popish Mass* was abominable Idolatry, and injurious to the Blood of Christ; and being asked, whether the Pope was *supream head of the Church*, they said, he usurped Authority; and said, Christ was the head of the Church; and said, Christs Blood purged away their Sins, and not the Popes Purgatory; and being asked, whether Images were necessary in the Church, *John Mandrell* said, Wooden Images were good to rost a shoulder of Mutton, but evil in the Church, whereby Idolatry was committed; when the Articles were answered, the Chancellor read their Condemnation, and so delivered them to the Sheriff, to whom *John Spicer* said, now you must be their Butcher, that you may be guilty also with them of Innocent Blood before the Lord. The 24th day of the Moneth called *March* they were had to the place of Execution, where they kneeled down and prayed secretly, and then being dis clothed to their Shirts, *John Mandrell* spoke with a Loud voice, *Not for all Salisbury*, which words men judged to be an answer to the Sheriff, who offered him the Queens Pardon, if he would recant; and after this, in like manner spake *John Spicer*, *This is the joyfulest day that ever I saw*. Thus did they most constantly give their Bodies to the Fire, and their Souls to the Lord for a Testimony to his Truth.

Six persons  
burnt in  
*Smithfield*.

About the 23th day of the Moneth called *April* 1556 were burnt in *Smithfield* at one Fire these six persons, viz. *Robert Drakes*,

William Tymis, Richard Spurge, Thomas Spurge, John Cavel, and *Q. Mary*, George Ambross, they were all of Essex, and so of the Diocess of London, they were sent up at sundry times by Lord Rich, and others, and by Gardner Bishop of Winchester, then Lord Chancellor of England, committed some to the Marshal-see, and some to the Kings-Bench, where they remained almost the whole year before they were brought to Examination: Some Passages in their Examination, are as followeth.

After six or seven hours discourse between the Bishop of London and Bath with William Tymis, they were weary, and began to pity Tymis's case, and to flater him, saying, *Ah, good Fellow, thou art bold, and thou hast a good fresh Spirit, we would thou hadest learning to thy Spirit.*

I thank you, said he. and both you be learned, and I would you had a good Spirit to your learning.

The Bishop seeing Tymis his hoase part white, and part of a sheeps russet, in a mocking manner said, *Ah, Sirrah, are you a Deacon?*

Yea, that I am, said he.

*Some thinketh*, said the Bishop, *you are decked like a Deacon.*

Said Tymis, Me-thinks my Vesture doth not so much vary from a Deacon, but your Apparel doth as much vary from an Apostle.

And one of the Bishops men said, Scoffingly, my Lord give him a Chair, a Toft and Drink, and he will be Lusty.

But the Bishop said, *Have him away till another time.*

The 28th day of March, the aforesaid six Martyrs were brought to the open Consistory in Pauls, before Bishop Bonner, to be condemned for Heresie.

Bishop said, Tymis, *Ile begin with thee, for thou art, and hast been the Ring-leader of these thy Companions, thou hast taught them Heresies, and Confirmed them in their Erroneous Opinions, endeavouring to make them like thy self.*

Tymis said, I Marvel, you will begin with a Lye, you call me the Ring-leader and Teacher of this Company. There is none of all these my Brethren, which are brought hither as Prisoners, but when they were at liberty, and out of Prison, dissented from you and your doings as much as they do now, and for that cause they are now Prisoners, so that they learned not their Religion in Prison; and as for me, I never knew them till I was committed Prisoner with them; and as for my fault which you make so greivous, whatsoever you judge of me, I am well assured that I hold no other Religion then Christ Preached, the Apostles Witnesed, the Primitive Church received, and now of late hath been faithfully taught by Evangelical Preachers, for which you have cruelly burned them, and now you seek our Blood also, proceed on hardly by what rule you will, I fear not.

Then the Bishop proceeded to pass the Sentence upon him, and then upon the rest, and after he had condemned them he ridded his

*Q. Mary* bloody hands of them, delivering them to the Sheriffs of *London*, who sent them to *Newgate*, where they remained till the 14th day of the *An. 1556.* Moneth called *April*, and then sealed their Faith with their Blood.

*The Substance of a Letter of William Tymis to his Friends in Hookly.*

The Grace of God the Father through the Merriits of his dear Son Jesus our Lord and only Saviour, with the continual aid of his holy and mighty Spirit to the performance of his will, to our Everlasting comfort be with you, my dear Brethren, both now and evermore, Amen.

My dearly beloved, I beseech God to reward the great goodness that you have shewed unto me, seven fold into your Bosoms; and as you have alwayes had a most godly love unto his Word, even so I beseech him to give you grace to love your own Souls, and then I trust that you will flee from all those things that should displease our good and mercifull God, and hate and abhor all the Company of these that would have you to Worship God any otherwise then is contained in his holy Word; and beware of those Masters of Idolatry, that is, these Papistical Priests. My dear Brethren, for the tender mercy of God, remember well what I have said unto you, and also written, the which I am now ready to seal with my Blood; I praise God that ever I lived to see the day; and blessed be my good and mercifull God that ever he gave me a body to glorifie his Name. And dear hearts, I do now write unto you for none other cause, but to put you in remembrance that I have not forgot you, to the end, that I would not have you forget me, but to remember well what I have simply by word of Mouth, and Writing taught you, the which, although it were most simply done; yet truly, as your own Conscience beareth me record; and therefore, in any case, take good heed, that you do not that thing which your own Conscience doth condemn; therefore come out of *Sodom*, and go to Heaven-ward with the Servants and Martyrs of God, least you be partakers of the Vengeance of God, that is coming upon this Wicked Nation, from the which the Lord God defend you, &c. Thus now, I take my leave of you forever in this World, except I be burned amongst you, which thing is uncertain unto me as yet.

By me your poorest, and most unworthy Brother in Christ *William Tymis*; in *Newgate*; the 12th day of *April*, condemned to die for Christs Truth.

*Joan Beech* of *Tambridge*, and *John Harpool* of *Rocheſter*, were both condemned for the Truth of the Gospel by *Morrice*, Bishop of *Rocheſter*, and were Sufferers together at one Fire in *Rocheſter* the first day of the Moneth called *April* 1556.

The next day after suffered in the like Cause at *Cambridge* one *John Hullier*.



*Some Sentences taken out of a Letter, written by the said John Hullier, are as followeth*

*O. Mary  
An. 1556.*

*John Hullier* being of long time Prisoner, and now openly judged for the Testimony of the Lord Jesus, wisheth heartily to the whole Congregation of God the strength of his holy Spirit to their Everlasting health both for Body and Soul.

I now (most dear Christians) having the Sweet Comfort of Gods saving health, and being confirmed with his free Spirit (be he only praised therefore) am constrained in my Conscience, thinking it my very Duty to admonish you, as ye tender the Salvation of your Souls, by all manner of means, to separate your selves from the Company of the Popes Hirelings, considering what is said in the Revelation of St. John by the Angel of God touching all men; the words be these; *If any man worship the Beast and his Image, and receive his Mark in his forehead, or in his hand, the same shall drink the wine of the wrath of God, which is poured into the Cup of his wrath, and he shall be punished with Fire and Brimstone before the holy Angels, and before the Lamb; and the Smoak of their Torment ascendeth up evermore.*

Come out from among them and joyn not your selves to their unlawfull Assemblies; yea, do not once shew your selves with the least part of your Body to favour their Wicked doings, but glorifie God (as most right is) so well in your whole Body outwardly, as inwardly in your Spirit, or else you can do neither of both well; for your Body doth belong to God as well as your Spirit; at the Dreadfull Day of Judgment we shall all receive the Works of our Bodies according to that we have done, whether it be good or bad.

Therefore whatsoever we do we may not bring the Spirit in bondage to the Body, but contrary wise we may subdue the Body, and the will of the Flesh to the Spirit, that the Spirit may freely accomplish the will of God in all things; for otherwise we shall never be Partakers of his Promise, with the true Children of Abraham, for, as Paul saith, they which are the Children of the Flesh, are not the Children of God; if we live according to the Flesh, we shall die; for to be carnally minded is Death, but to be Spiritually minded is Life and Peace, because that the fleshly mind is Enmity to God, for it is not obedient to the Law of God, neither can be so, then they that are in the Flesh cannot please God.

Now choose you which way you will, take either the narrow Way that leadeth to Life, which Christ himself, and his faithfull Followers, have gone through before; or else the broad Path-way which leadeth to Destruction, which the Wicked Worldlings take their pleasure in, for a while; I for my part have now written this short Admonition unto you of good will (as God be my Witnes) to exhort you to that Way which at length you your selves shall prove and find to be best, yea, and rejoyce thereof: And I do not only write this, but I will also (with the assistance of Gods Grace) ratifie, confirm

*Q. Mary.* firm and seal the same with the effusion of my Blood, when the full time shall be expired that he hath appointed, which (so far forth as I may judge) must needs be within these few dayes: Therefore, I now bid you all most heartily farewell in the Lord, whose Grace be with your Spirit, Amen; Watch and Pray, Watch and Pray, Pray Pray, so be it.

*John Hullier.*

Six men  
burnt at  
Colchester.

On the 24th day of *April* (so called) there were six men burnt at one fire in *Colchester*, where the most part of them did inhabit, there names were,

*Christopher Laster*, of *Dingham*, Husband-Man.

*John Mace*, of *Colchester*, Apothecary.

*John Spencer*, Weaver, of *Colchester*.

*Symon J. yne*, Sawyer.

*Richard Nicholes*, of *Colchester*, Weaver.

*John Hammond*, of *Colchester*, Tanner.

Being had to the Bishops House at *Fulham*, several Articles were objected against them concerning the Sacrament of the Altar, and other things the same in effect that were propounded to others that suffered before them; to the which they made there several Answers, agreeing altogether there in one Truth, and standing most firmly unto their Christian-profession, though they were by divers wayes and means tryed and proved, whether they would revoke their Faith, and return to *Anti-christs-Church*; which thing, when they refused, the Bishop stoutly pronounced the Sentence of condemnation against them, committing them unto the temperal power, who receiving the writ *De Hereticis Comburendis*, the 28th day of the Month called *April*, as aforesaid, they cheefully ended their lives to the glory of God, and the great encouragment of others.

*Hugh Laverock* and *John Apprice*  
Martyrs.

The next that suffered were *Hugh Laverock* of *Barking*, a Lame man, and *John Apprice* a Blind man. They were Accused of some of their Neighbours to the Bishop, and others; and being sent for by an Officer were brought to the Bishops House, where he Examined them upon his nine Common-Articles, to the which they having answered, were sent to Prison till further Examined, which was about nine dayes after in the Consistory at *Pauls*, where he urged them to recant their Opinions against the Sacrament of the Altar; *Hugh Laverock* said, I will stand to mine answers, and I cannot find in the Scriptures, that the Priests should lift up over their heads a Cake of Bread. *John Apprice* said, your Doctrine you teach is so agreeable with the World, and imbraced by them, that it cannot be agreeable with the Scriptures of God.

The Bishop soon after pronounced the Sentence against them, and delivered them to the Temperal Officer, and on the 15th day of the aforesaid Month, they were carried in a Cart from *Newgate* to *Stratford*, where most quietly in the Fire, they praised God, yielding up their Souls into his hands.

The

The next day after they were burnt, there suffered Death at the Fire *Q. Mary,*  
in *Smithfield* three Women, viz.

*Katherine Hut,* of *Bocking,* Widdow.

*Joan Hornes,* of *Billerica,* Maid.

*Elizabeth Thackwell,* of *Great-Bursted,* Maid.

*Bonner* brought his usal form of Articles against them, to which when they had answered, he past his Sentence upon them.

*Katherine Hut,* Widdow, at her last Examination told the Bishop, she denyed their Sacrament to be God, because, said she, it is a dumb God; and made with mens hands.

*Joan Hornes* said, That Way you call Heresie, I trust to serve the Lord my God in.

At the same time there was one *Margaret Ellis,* who for the same Truth was brought in Question, and was by *Bonner* adjudged and condemned, but before the time of her burning came, she died in *Newgate,* whose Innocent suffering was also thought meet to be recorded with the rest of her Faithfull Friends.

*A Relation of the burning of Thomas Drowry, a Blind Boy, and Thomas Croker Bricklayer.*

In Examination before Doctor *Williams,* Chancellor of the Consistory Court at *Gloucester,* amongst other Articles, he chiefly urged the Articles of Transubstantiation saying,

Chancellor, *Doest not thou believe, that after the Words of Consecration spoken by the Priest, there remaineth the very real Body of Christ in the Sacrament of the Altar?*

To whom the Blind Boy answered, No, that I do not.

Chancellor, *Then thou art an Heretick, and shalt be burnt; but who hath taught thee this Heresie?*

Boy, You.

Chancellor, *Where I pray thee?*

Boy, Even in yonder place, pointing towards the Pulpit, (the Court being held near it.)

Chancellor, *When did I teach thee so?*

Boy, When you Preached there upon the Sacrament, you said, the Sacrament was to be received Spiritually, by Faith, and not carnally, as the *Papists* have heretofore taught.

Chancellor, *Then do as I have done, and thou shalt live as I do, and escape burning.*

Boy, Though you can so easily dispence with your self, and Mock with God, the World and your Conscience, yet, I will not so do.

Chancellor, *Then God have Mercy upon thee, for I will read the Sentence against thee.*

Boy, Gods will be fulfilled: And soon after he and *Thomas Croker* were both burnt in *Gloucester.*

About the Moneth call *May* *Thomas Spicer* of *Winston,* *John Durny* and *Edmund Poole,* being brought to Examination before *Dumming*

S f

Chancellor

*An. 1556.*

Three Women burnt in *Smithfield.*

*Thomas Drowry* and *Tho. Croker* Martyrs.

*Tho. Spicer,* *John Durny,* and *Edmund Poole* Martyrs.



*Q. Mary.* Chancellor of *Norwich*, who objected against them the common Articles, and after they had answered, because they would not recant, he read the condemnation, and delivered them to the Secular power, and about the 21th of the aforesaid Moneth they were all burnt for their Testimony in one Fire in *Buckles* in the County of *Suffolk*.

In this Moneth *William Sleeh* Prisoner in the *Kings-bench*, for the Confession of the Truth there died.

On the sixth day of the Moneth called *June* there were four persons burnt at *Lewis*, in *Suffex*, for the Profession of the Truth, viz. *Thomas Harland* of *Woodmancet*, Carpenter, *John Oswald* of the same, Husband-Man, *Thomas Avington* of *Ardingly*, Turner, and *Thomas Read*. These four, after a long Imprisonment in the *Kings-Bench*, Suffered at the aforesaid place; *John Oswald* denied to answer any thing until his Accusers were brought face to face before him, and said, Fire and Faggots could not make him afraid; but as many good men were gone before him, he was ready to Suffer, and follow after.

Sufferers in  
*Suffex*.

In the same Moneth, and in the same Town of *Lewis* were burnt *Thomas Wood* and *Thomas Mills*.

*William Adheral*, and *John Clement*, being Prisoners, died in the *Kings-Bench* about the 24th day of the same Moneth.

The 26th day of the same Moneth a Young man-servant to a Merchant was burnt by the Papists at *Liechester*.

The 27th day of the same Moneth there suffered thirteen Persons at one Fire at *Stratford* near *Bow* by *London*, eleven Men, and two Women; the eleven Men were tyed to three Stakes, and the two Women were loose in the midst without any Stake. In the company of these thirteen were three more condemned to die, viz. *Thomas Freeman*, *William Staward*, *William Adany*.

The Names of the thirteen that were burnt, were as followeth, *Ralph Jackson*, *Henry Adlington*, *Lyon Cawch*, *Wil. Halmuell*, *George Searles*, *John Ronth*, *John Darisall*, *Henry Wye*, *Edmund Hurß*, *Lawrence Parnham*, *Thomas Bowyer*, *Ellis Pepper*, *Agnes George*.

After they were condemned the Dean of *Pauls* declared in his Sermon that they held as many Opinions as there were persons, wherefore, they drew up a Declaration of their Faith, to which they all signed, some particulars of which were.

That the Sea of *Rome* was the Sea of *Anti-christ*, the Congregation of the Wicked, &c. Whereof the *Pope* is head, under the Devil.

Also, that the Mass was not only a prophanation of the Lords Supper, but a Blasphemous Idol:

That God was neither Spiritually nor Corporally in the Sacrament of the Altar, and there remaineth no Substance in the same, but only the substance of Bread and Water; for these Articles of our Belief (said they) we being condemned to die, do willingly offer our corruptible Bodies to be dissolved in the Fire, all with one Voice assenting and consenting thereunto.

When they were Examined before the Bloody Bishop, and said, they

they would believe all he or they could prove by Scripture, he said, *Q. Mary,* he would not stand to prove it with Hereticks; but said, they were *An. 1556.* the holy Church, and you ought (said he) to believe us, or else be cut off like withered Branches.

About this time *Thomas Parres, Martin Hunt,* and *John Norrice* died Prisoners in the *Kings-Bench*, who were all buried in the back-side of the Prison.

The 30th of the Moneth called *June* there were three persons burnt in one Fire at *Edmundsbury* in *Suffolk*, whose names were, *Roger Bernard, Alam Foster,* and *Robert Lawson.* Three burnt at Edmundsbury.

When *Roger Bernard* came before *Doctor Mopson*, Bishop of *Norwich* upon Examination, the Bishop askt him, *Whether he had been with the Priest at Easter to be shaven; and whether he had received the Sacraments of the Altar or no?*

*Bernard* said, No, I have not been to confesse to the Priest, but I have confessed mysin to Almighty God, and I trust he hath forgiven me; wherefore, I shall not need to go to the Priest, for such matters, who cannot help himself.

Bishop, *Surely Bernard, thou must needs go and confesse thyself unto him.*

*Bernard*, That shall I not do, by the Grace of God, while I live.

Bishop, *what a stout Boyly Heretick is this? How malipertly he answereth.*

*Bernard*, It doth not grieve me (I thank God) to be called Heretick at your hands, for so your Fore-fathers called the Prophets and Confessors of Christ, long before this time.

After some other words past between them, the Bishop rose up sore displeased, and Commanded the Goaler to take him away, and lay Irons enough on him, for, said he, *I will tame him ere he go from me.*

The next day being brought before him again, Bishop asked him, if he remembred himself, since the day before.

*Bernard* said, Yes, I remember my self very well, for I am the same man I was yesterday, and I hope shall be all the dayes of my life concerning the matter you talked with me of.

Then one of the Guard being by, undertook to Examine him, who had him to an Inn, where many Priests were assembled together, who first began to flatter *Roger Bernard*, and then seeing that would not do, they threatned him with Whipping, Stocking, Burning, and such like.

*Bernard* tenderly replying, said, Friends, I am no better then my Master Christ and the Prophets, which your Fore-fathers served after such sort, and I for his Names sake am content to suffer the like at your hands, if God shall so permit, trusting that he will strengthen me in the same according to his promise.

When they saw he would not relent, or yield, they said, behold, a right Schollar of *John Fortune*, whom they had then in Prison; so they carried him again to the Bishop, who immediately condemned him

*Q. Mary* him as an Heretick, and delivered him to the secular power; he was  
*An. 1556.* a single man, a Labourer, dwelling in *Fransden* in *Suffolk*, and was  
 first apprehended for refusing to go to the Church (so called.)

*A Relation of the Examination of John Fortune of Hintlesham  
 Suffolk Black-Smith, about in the 20th day of the  
 Moneth called April, before Doctor Parker and  
 the Bishop, written with his own hand.*

This *John Fortune* was a man of a Zealous Spirit, and ready in the  
 Scriptures, in Christs Cause Stout and Valiant, and no less patience  
 in his wrongful Suffering, then constant in his Doctrine.

*The Examination is as followeth.*

First, Doctor *Parker* asked, *How I believed in the Catholick Faith?*

*Fortune*, I asked him which Faith he meant, whether the  
 Faith that *Stephen* had, or the Faith of them that put *Stephen* to  
 death?

*Parker* being moved, said, *what a naughty Fellow is this, you shall  
 see anon he will deny the blessed Sacrament of the Altar*, and said, *How  
 sayest thou by the blessed Mass?*

*Fortune*, And I stood still, and made no answer.

Then said one *Foster*, *why speakest thou not, and make the Gentleman  
 an answer?*

*Fortune*, I said, Silence is a good answer to a foolish Question.

*Parker*, *I am sure he will deny the blessed Sacrament of the Altar.*

*Fortune*, I said, I knew none such.

*Parker*, *You deny the order of the seven Sacraments; and why dost thou  
 not believe in the Sacrament of the Altar?*

*Fortune*, Because it is not written in Gods Book.

*Foster*, *You shall be whipped and Burnt for this.*

*Fortune*, If you knew how these words do rejoyce my heart, you  
 would not have spoken them.

*Away with him*, said he, *for he is ten times worse then Samuel*, and so  
 he was carried away to Prison again.

*At the second Examination.*

*Bishop* asked me, *If I did not believe in the Catholick Church?*

*Fortune*, I believe that Church whereof Christ is the head.

*Bishop*, *Dost thou not believe that the Pope is Supream head of the  
 Church?*

*Fortune*, No, Christ is Head of the true Church.

*Fortune*, Then I asked him, whether the *Pope* were a Spiritual  
 Man?

To which he said, *yea.*

*Fortune*, I said, They are spightfull men, for in seventeen Months  
 there



there were three Popes one Poisoned another, for that presumptuous *(Q. Mar)*,  
seat of *Anti-christ*.

Bishop, *It is Maliciously spoken, for thou must obey the power, and not the man; well, said he, what say you to the Ceremonies of the Church?* *An. 1556.*

Fortune, All things that are not planted by my heavenly Father shall be blucked up by the roots, saith Christ.

Bishop, *They are good and godly, and necessary to be used.*

Fortune, Paul called them weak and beggerly.

*At the third Examination.*

Bishop, *How believest thou in the Sacrament of the Altar? Dost thou not believe that after the Consecration there is the real substance of the Body of Christ?*

Fortune, That is the greatest Plague that ever came into England.

Bishop, *why so?*

Fortune, If I were a Bishop, and you a poor man as I am, I would be ashamed to ask such a Question; for a Bishop should be apt to teach and not to learn.

Bishop, *Is it Idolatry to worship the blessed Sacrament or no?*

Fortune, God is a Spirit, and will be Worshipped in Spirit and Truth.

*At another Examination.*

Bishop asked me, *If I would stand to my Answers that I had made him before?*

Fortune, Yea, for I have spoken nothing but the Truth: And after that he made a great Circumstance upon the Sacrament.

Then I desired him to keep to the Text, and he read the Scripture which said, *I am the Bread which came down from Heaven; believest thou not this?*

Fortune, Yea, truly.

Bishop, *why dost thou deny the Sacrament?*

Fortune, Because your Doctrine is false.

Bishop, *How can that be false which is spoken in the Scripture?*

Fortune, Christ said, *I am the Bread*, and you say, *the Bread is he*; therefore your Doctrine is false.

Bishop, *Dost not thou believe the Bread is he?*

Fortune, No.

Bishop, *I will bring thee to it by the Scriptures.*

Fortune, Hold that fast, for that is the best Argument you have yet.

Bishop, *Thou shalt be burnt like an Heretick.*

Fortune, Who shall give Judgment upon me?

Bishop, *I will judge a hundred such as thou art, and never be shrevem for it.*

Fortune, Is not there a Law for the Spirituality as well as for the Temporality?

Q. Mar)

An. 1556

Clement Higham said, *Yes, what meanest thou by that?*

*Fortune*, When a man is perjured, by the Law he is cast over the Bar, and sitteth no more in judgment; and the Bishop is a perjured man, and ought to sit in Judgment of no man.

Bishop, *How provest thou that?*

*Fortune*, Because you took an Oath in King Henry's dayes to resist the Pope; so both Spiritual and Temporal are perjured, that here can be no true Judgment.

Bishop, *Thinkest thou to escape Judgment by that, no, for my Chancellor shall judge thee, he took no Oath, for he was then out of the Realm.*

Clement Higham, *It is time to weed out such Fellows as you be indeed.*

The Bishop commanded the Bailiff to take him away; thus much touching the Examination of this man, but whether he died by Fire, or were otherwise prevented by Death is not recorded, only his Sentence of Condemnation was drawn up, and registred by the Register of *Norwich*; but most certain it is, he never recanted.

### John Careless Examined before Doctor Martin.

John Careless  
Examined.

Martin askt him, *where he was born?*Careless said, *At Coventry.*Martin said, *How camest thou hither?*Careless, *By a Writ.*

Martin, *Thou art a handsome man, and its pity but thou shouldest do well, and play the wise mans part.*

Careless, *I put you out of doubt, that I am most sure and certain of my Salvation by Christ Jesus, so that my Soul is safe already, whatsoever pains my Body suffer here for a little time.*

After much more discourse between them about predestination.

Martin said, *The Lord knows that I would gladly make some means to preserve thy life, but thou speakest so much of the Lord, the Lord; How sayest thou, wilt thou be content to go into Ireland, and serve the Queen there?*

Careless, *I am ready to do service to the Queen, or her Officers, but if they require me to do any thing contrary to Christs Religion I am ready also to do my service in Smithfield for not observing it, as other my Brethren have done.*

He endured Imprisonment two whole years in *Coventry*, and the *Kings-Bench*, where at last he died, and was buried in a Dunghill in the Fields.

*Sentences taken out of a Letter written by John Careless,  
in the time of his Suffering, and  
Imprisonment*

To my most dear and faithful Brethren in *Newgate* condemned to die for the Testimony of Gods Everlasting Truth.

The Everlasting Peace of God in Christ Jesus, the continual  
Joy

Joy, Strength and Comfort of his most pure, Holy and Mighty Spirit, with the increase of Faith, and lively feeling of his Eternal Mercy be with you my most dear and faithful loving Brother *Tyms*, with all the rest of my dear hearts in the Lord you faithful fellow Souldiers, and most constant Companions in bonds, yea of men Condemned most cruelly for the sincere Testimony of Gods Everlasting Truth, to the full finishing of that good work which he hath so graciously begun in you all, that the same may be to his glory the commodity of his poor afflicted Church, and to your Everlasting comfort in him, Amen.

*Q. Mar y*  
*An. 1556*

Ah, my most sweet and loving Brethren, and dearest hearts in the Lord, what shall I say, or how shall I write unto you in the least point or part to utter the great joy that my poor heart hath conceived in God; through the most godly Example of your Christian-constancy, and sincere Confession of Christs Truth; truly my Tongue cannot declare nor my Pen express the abundance of Spiritual mirth and gladness that my mind and inward man hath felt, ever since I heard of your hearty boldness and modest behaviour before the Bloody Butcher, in the time of all your crafty Examinations, especially at your cruel Condemnation in their curled Consistory place; blessed be God the Father of all Mercy, and Praised be his Name, who hath not only given you continual Aid, Strength and Comfort of his holy and mighty Spirit to the faithful Confession of Christ, for whose Cause (Oh, most happy man) ye are condemn'd to die, but hath also given you such a Mouth and Wildom, as all your Wicked Enemies were not able to resist; my dear Brethren, this is an evident proof that God is on our side.

Therefore, my dearly Beloved, Cease not so long as ye be in this life to praise the Lord, for that of his great mercy and infinite goodness he hath counted you Worthy of this great dignity, to suffer for his sake, not only the loss of Goods, Wife and Children, long Imprisonment, Cruel Oppression &c. But also the deprivation of this mortal life, with the dissolution of your Bodies in the fire.

Ah, my most dear Brother *Tyms*, whose time resteth altogether in the hands of the Lord, in a full happy time comest thou into this Troublesome World; but in a much more blessed hour shalt thou depart out of the same, so that the sweet saying of *Solomon*, or rather of the holy Ghost, shall be full well verified upon thee, yea, and on all thy faithfull Fellows, *better is the day of Death, saith he, then the day of Birth*: This saying cannot be verified upon every man, but upon thee, my dear Brother, and such as thou art, whose Death is most pretious before God, and full dear shall your Blood be in his sight; blessed be God for thee, my dear Brother, that ever I knew thee; for in a most happy time came I first into thy Company; pray for me, dear Brother, pray for me, that God will once vouch me Worthy of that great dignity whereunto he hath now brought you.

Ah, all my faithfull Brethren, what shall I say, or what shall I write unto you, but the same that *Elizabeth* said to *Mary*, *Happy art thou which hast believed, for all things which the Lord hath spoken to thee* *Luke 2,*  
*shall*



*Q. Mary.* shall be fulfilled; so I say to you, my dear hearts in the Lord, happy are ye all, yea, twice happy shall you be for evermore, because you have stedfastly believed the most sweet Promises which God the Father hath made unto you, with his own Mouth, in that he hath Promised you (which are the faithfull Seed of the believing *Abraham*) that ye shall be blessed ever World without end; and as you do believe, so do you bear record that God is true, the Testimony whereof you have full worthily born to the World, and shortly will full surely seal the same with your Blood, yea, even to Morrow, I do understand.

Oh Constant-Christians! Oh Valliant Souldiers of the high Captain Jesus Christ, who for your sake hath conquered the Devil Death, Sin and Hell, and hath given you full Victory over them for evermore. Oh Worthy Witnesses, and most glorious Martyrs, whose invincible Faith hath overcome that Proud, Sturdy-Bragging Prince of the World, and all his Wicked Army, over whom you shall shortly triumph for evermore.

*Rev. 11.*

Thus committing you all to Gods most merciful Defence, whose Quarrel you have defended, whose Cause you have promoted, whose glory you have set forth, and whose Name you have constantly confessed; farewell my dear Hearts in the Lord, I will make as much haste after you as I may. All our dear Brethren Salute you, they pray for you, and praise God for you continually; *Blessed be the Dead that die in the Lord, for they rest from their Labours and their Works follow them.*

John Careless.

About the same time that *John Careless* died, *Julius Palmer*, *John Gwin* and *Thomas Askin* were burnt together in *Newberry*, in the County of *Berks*.

*Julius Palmer*  
Martyr.

*Julius Palmer*, was born in *Coventry*, his Father had been Mayor of *Coventry*, who bred *Julius* a Schollar. This *Julius* was a man of a prompt and ready memory, a wit sharp and pregnant, he was of behaviour courteous, without curiosity, of countenance chearfull, without high looks, of Speech pleasant, he was affable and low as a Child, and yet quick Spirited, and vehement in reasoning, he practised no deceit towards any man, for he was of such simplicity, that he was apter to be deceived then to deceive: In King *Edward's* time, he was a *Papist*, and an utter Enemy to the *Protestant Religion* then appearing, for which he was expelled the House or Colledge he belonged to; but in Queen *Maryes* reign was again restored to the said House, but seeing the Constancy of the Martyrs that Suffered in Queen *Maryes* reign, and hearing a Relation of the cruelty inflicted on some of them, he cried out, *O raging Cruelty, O Tyranny*, and more then *Barbarous*, and set himself to search into the Religion of the *Protestants* that suffered, and soon after was so far converted from *Poperie*, that he could not bow to several *Papish* Ceremonies, so that he was constrained in a short space to yield up his Fellowship in *Oxford*, and betook himself to teach School at *Reading*, where he had not continued long, but

some

Some envious persons against the Truth sought Occasion against him, *Q. M. r.* and finding an opportunity, searched his Closet, where they found *An. 1556* some Books and Writings, written by him against the *Papish* Proceedings, and especially against their brutish Tyranny executed against the Martyrs; whereupon they threatned him, that except he did without delay depart their Coasts, they would produce the Books before the Council; whereupon he was forced to depart from the Town of *Reading*, leaving in the hands of his Enemies what he had there, and took his Journey to *Exilham*, where his Mother dwelt, hoping to get what his Father left him when he died; his Mother understanding his Condition, as soon as she saw him, and had a short discourse with him, said to him, I require thee to depart from my House, and out of my sight; as for Money and Goods I have none of thine, thy Father bequeathed nought for Hereticks, Faggots I have to burn thee, more thou gets not at my hand; so with a soft answer and a few sweet words to her, the tears running down his cheeks, he departed from her, which so mollified her hard heart, that she threw an old Angel after him, and said, take that to keep thee a true man. This poor man being destitute of worldly Friendship, and cast off by her whom he took to be his surest Friend, knew not which way to go, at last he concluded to go to *Oxford* to some Friends there, where a School was proposed to him in *Gloucestershire*, which he accepted, and as he was travelling it came into his mind that there was a quarters stipend due to him at *Reading* for teaching School, and to look after his other things he had there, he resolved to go to *Reading*; where though he used what endeavours he could to be retired and private, he was by the treachery of some Hypocrites discovered and apprehended, being taken out of his Bed by Officers, to whom he opened not his Lips, but was led away as a Lamb to the Slaughter, and was committed to Prison, where the Keeper like a Ravening Wolfe greedy of his prey, put him into a blind stinking and dark Dungeon, and there left him for a time hanging by the hands and feet in a pair of Stocks; in this Dungeon he remained about ten dayes, under the Tyranny of this unmercifull Keeper.

After this he was brought before the Mayor, where he was Accused (by those that had Pilledged his Study, of divers grieuous Crimes) but when he came to his Answer he did so deface their Evidence, & defend his own Innocency, that the Mayor was ashamed that he had given so much credit to them, and sought how they might convey him privily out of the Country; when these Bloody Adversaries saw this Stratagem would not serve their turns, they found another Snare, which was to Accuse *Palmer* of Heresie, and he was again called out of Prison before the Mayor and Justices, to render an Account of his Faith before them, and when they had intrapt'd him, they caused him, and a Bill of Instruction with him to be sent to *Newberry* to be Examined by Doctor *Jessery* at the Visitation at *Newberry*, the 16th of the Month called *July* 1556. In the mean time he Suffered some hardships in *Reading* Goal, for want of Money to supply his Occasion.

Q. Mary,  
An. 1556.

*The publick Examination of Julius Palmer at Newbery before  
Doctor Jefferies, Bishop of Sarum, and others.*

Bishop called Palmer, and said, *Art thou the jolly writer of three half penny books we hear of?*

Palmer, I know not what you mean.

Bishop, *Have you taught Latine so long, that now you understand not English.*

To this he answered Nothing.

Bishop, *We understand by your Articles that you are convicted of certain Heresies; that you deny the Popes Holiness Supremacy; that the Priest sheweth up an Idol at Mass, and that there is no Purgatory, &c.*

Bishop askt him, *whether he wrote some Books, and he shewed him the Books,*

Palmer answered, yea, he did.

Bishop *threatned him, that he would make him recant, and would wring peccavi out of his lying Lips ere he had done with him.*

Palmer, I know, that though of my self I am able to do nothing, yet if you and all mine Enemies should do your worst, you shall not be able to bring that to pass, neither shall you prevail against Gods mighty Spirit, by which we understand the Truth, and speak it so boldly.

Bishop, *Ah, are you full of the Spirit, are you inspired with the holy Ghost?*

Palmer, No man can believe but by the inspiration of the holy Ghost; therefore if I were not a spiritual man, and inspired with Gods holy Spirit, I were not a true Christian; he that hath not the Spirit of Christ is none of his.

Bishop, *I perceive you lack no words.*

Palmer, Christ hath promised not only to give us store of words necessary, but with them such force of matter as the Gates of Hell shall not be able to confound or prevail against it.

Bishop, *Christ made such a promise to his Apostles; you will not compare with them?*

Palmer, With the Apostles I may not compare, yet this promise I am certain pertaineth to all such as are appointed to defend Gods Truth against his Enemies in the time of their Persecution for the same.

Bishop, *Then it pertaineth not unto thee.*

Palmer, Yes, I am right well assured that it pertaineth unto me, as it shall appear if you give me leave to dispute with you before this Audience, in the defence of all that I have there Written.

Bishop, *Thou art but a beardless Boy, start up yesterday out of the Schools, and darest thou presume to offer Disputation, or to encounter with a Doctor?*

Palmer, Remember M. Doctor, the Spirit breatheth where it pleases, &c. and out of the Mouthes of Babes, &c. And thou hast hidden



hidden these things from the wise, &c. God is not tyed to time, wit, *Q. Marys* learning, place nor person.

*The Register* said if you suffer him thus impudently to trifle with you he will never have done. *An. 1556.*

Then the Bishop said, *It was not in his Commission to dispute with him, but had a great deal more discourse with him, and after he had done examining of him, the high Sheriff after Dinner sent for Julius Palmer to speak with him, and exhorted him to revoke his Opinion, to spare his young years wit and learning, and told him that if he would be conformable he would give him his meat and ten pound a year, &c.*

Palmer thankd him, and said, that as he had already in two places renounced his living for Christs sake, so he would, with Gods Grace, be ready to surrender and yield up his life also for the same, when God should send time.

Then one *Winchcom* upon the Bench said, *Take pity on thy golden Years and pleasant Flowers of lusty Youth, before it be too late.*

Palmer, I long for those springing Flowers that shall never fade away.

Winchcom, *If thou be at that point, I have done with thee.*

Then was Palmer had to the Blind-house, and in the afternoon *John Gwin* and *Thomas Askin* had the sentence of Condemnation, and were delivered to the Sheriff, and the next morning Palmer was condemned, and the same afternoon they were all three burnt; About an hour before they were executed Palmer comforted his Fellow-sufferers with these words, *Happy are you when men revile you and persecute you for righteousness sake, rejoyce and be glad for great is your reward in Heaven; fear not them, that kill the Body, and be not able to touch the Soul, God is Faithful and will not suffer us to be tempted further then we shall be able to bear it; and being brought to the Stake, and the Fire kindled, they cryed, Lord Jesus strengthen us, Lord Jesus assist us, Lord Jesus receive our Souls, until they ended their lives.*

*A Remarkable Providence, whereby Agnes Wardall was preserved from her Violent Persecutors, in the Town of Ipswich.*

This *Agnes Wardal* was a Woman that lived in Gods fear, and was at defiance with their *Romish Traff*, desiring rather with hard Fair and ill Lodging to be abroad, then to be at home in her House among the Tents of the ungodly, her Husband also being a man living in the fear of God, and for the Testimony of his Conscience being also hunted by force of the Law, was constrained to leave his House and to go to Sea for a livelyhood, an employment he was unaccustomed to; *Agnes Wardal* coming home one day to see her Children (which she had left wholly to the care of the Maid-servant to look after) one Doctor *Argentine*, a great Persecutor having notice of her coming home, stirred up the Constable and Watch to apprehend her, who in the night beset the House, and knocking at the door the Maid heard them, and awaked her Mistress, who immediately got up, and creeping through a ditch full of Nettles she got into a Parlour wherein

*Agnes  
Wardals  
Sufferings.*

*Q. Mary.*  
*An. 1556.*

wherein stood a Cupbord with a fair Press, into the which the Maid lockt her, and then going into a Chamber next the Street, spake to the Watch, who threatned to break the door down, if she did not open it, with that she opened the door, and the Watch searched the House very narrowly and came into the Room where *Agnes* was in the Press, and one of them said, here is a fair Cupbord, and laid his hand on it; she may be here for any thing that is done, that is true, said another, yet they looked no further, but went into another Room, and when they had searcht the House, they went into the Fields, at the back-side of the House, and in the mean time the poor Woman was almost smothered in the Press, but at last by a Neighbour (with much ado) for being a stranger she could not in a long time unlock the Press, was let out, and being let out she got through the Garden Pales into the Fields, and there hid her self in the Ditch, whereby she escaped these envious Persecutors who sought in their cruelty to have Ruined her.

The Examination and Martyrdom of *Thomas Moore*.

*Thomas Moore*, a Husbandman, and a Servant in the Town of *Leicester* for saying that his Maker was in Heaven, and not in the Pix, was apprehended; the person that examined him, pointing to the high Altar, asked him, whether he did not believe his Maker to be there?

*Thomas Moor* said, No.

Bishop, what is that thou seest above the Altar?

*Thomas Moor*, I cannot tell what you would have me to see, I see there fine Cloathes with golden Tassels, and other gay gere hanging about the Pix, what is within I cannot see.

Bishop, Dost not thou believe Christ to be there, Flesh, Blood and Bone?

*Thomas Moor*, No, that I do not.

Whereupon he was immediately condemned to die, and was the twenty sixth day of the Moneth called *June* burnt in the Town of *Leicester*.

#### The Examination of John Jackson before Doctor Cook.

The Examination of *Jo. Jackson*.

When first I came before him, he railed, and called me Heretick.

*Jackson*, I said, I am no Heretick.

*Cook*, *M. Read* told me, that thou wast the rankest Heretick of all them in the Kings-Bench.

*Jackson*, I said I knew him not.

*Cook*, No, quoth he, yes, he examined thee at the Kings-Bench.

*Jackson*, He examined five other, but not me.

*Cook*, what sayst thou to the blessed Sacrament of the Altar.

*Jackson*, It is a diffuse question to ask me at the first Dash, you promising to deliver me.

*Cook*, What a Heretick is this?

*Jackson*,

*Jackson*, It is easier to call a man a Heretick then to prove him one. *Q. Mary,*

*AN. 1556.*

*Cook*, what Church art thou of?

*Jackson*, What Church, quoth I, I am of the same Church that is builded on the Foundation of the Prophets and Apostles, Jesus Christ being the head Corner-stone.

*Cook*, Thou art an Heretick.

*Jackson*, How can that be, seeing that I am of that Church? I am sure you will not say that the Prophets and Apostles were Hereticks.

*Cook*, No, but what sayest thou to the blessed Sacrament of the Altar?

*Jackson*, I find it not written.

*Cook*, No: Keeper, away with him.

But I had some further discourse with him, and then he called again to the Keeper to have me to Prison.

*Jackson*, I am contented with that and so we parted, and I answered no further, in this matter, because I thought he should not have my blood, in a Corner; but I hope in the living God, that when the time shall come before the Congregation, I shall shake their building in another manner of fashion, for they build but upon Sand, and their Walls be daubed with untempered Morter, and therefore they cannot stand long: Therefore, good Brothers and Sisters, be of good cheer, for I trust in my God, I and my other Prison-fellows shall go joyfully before you, Praising God most heartily, that we are counted worthy to be Witnesses of his Truth.

*John Jackson:*

The next that suffered was one *Joan Wast* a poor Blind Maid about twenty two years of Age. *Joan Wast*

*Martyr.*

This poor Woman had such an esteem of the Scriptures, that though she was blind, and had little Money, she saved so much Money together as would buy her a New Testament (which in those dayes was but scarce) and she would give Money to some at their spare time to read to her, whereby she became perfect in the Scripture, so that she retained several Chapters in her memory, and in King *Edwards* time she was zealous for the Religion then established, and when he died, she could not but continue constant in her Conscience, and refused to back-slide with the Multitude to Popery, but retained her Zeal until she was apprehended, and being Examined was Condemned, and was led from the place where she was condemned to a place called the *Windmill-pit*, near to the Town of *Derby*, and holding her Brother *Roger Wast* by the hand; she desired the People to pray for her, and called upon Christ to have mercy upon her, and so with patience suffered Martyrdom.



Q. Mary.  
An. 1556.

*The sufferings of William Dangerfield.*

*William Dangerfield of Wootton near Bristol, for fear of Persecution kept abroad from his House and Family, and coming home to visit Wife and Children his House was soon beset, and he apprehended and imprisoned, where under Bishop Brook's his cruelty, he was so handled for some time, yea, so long till the flesh was fretted off his Legs with Irons; and after he was apprehended, his Wife likewise was taken with a young Child but fourteen dayes old, and was put into the Common Goal amongst Thieves and Murderers, where she was kept without any fire, but was forced to warm her Childs clothes in her own Bosom, in the mean season while the Husband and Wife lay in two Prisons, the Bishop began to practice, not with the Woman first, as the *Serpent* did with *Eve*, but with the Man, craftily deceiving his simplicity with fair words, falsely perswading him that his Wife had recanted, and when he perceived he was inclinable and consented, he suffered him to go to his Wife in the Common Goal, where they with melting hearts opened their minds one to another, and he told his Wife how the Bishop with his subtil flatteries had circumvented him, at the hearing of which the Womans heart clave assunder, and she said, Alack, thus long have we continued one, and hath *Sathan* so prevailed; but the sence of the Action reflected so much upon his Conscience that it brake the mans heart, so that in a short time after he died, after he had endured twelve weeks imprisonment.*

Sometime after his Wife was had in Examination before the Bishop, what her Answers were at her Examination are not recorded, but she was kept in Prison with her tender Infant till they both died; the Child was sent out of the Prison, but it was past remedy, first being almost starved with cold and want of things necessary, and the Mans Mother, a woman of eighty years of Age, being left in the House after their apprehension, for lack of comfort, there perished also.

About this time there were five persons famished in *Canterbury Castle*, by the unmerciful Tyranny of the *Papists*, as by the Coppy of this following Letter which the Prisoners threw out of the Castle Window may appear.

*The Letter.*

Be it known to all men that shall read or hear read these our Letters that we the poor Prisoners of the Castle of *Canterbury*, for Gods Truth are kept and lye in cold Irons, and our Keepers will not suffer any meat to be brought to us to comfort us; and if any do bring any Bread, Butter, Cheefe, or other Food, the Keeper will charge them to carry it back, or else keep it for himself, so that we have nothing thereof; insomuch that there are four of us Prisoners for Gods truth famished already, and thus is it his mind to famish us all, and we think he is appointed thereunto of the Bishops and Priests, and

and Justices so to famish us, and not only us of the said Castle, but also all other Prisoners in other Prisons, for the like Cause, to be also famished; notwithstanding, we write not these our Letters to that intent we might not afford to be famished for the Lord Jesus sake, but for this cause and intent, that they having no Law so to famish us in Prison, should not do it privily, but that the Murderers hearts should be openly known to all the World, that all men may know of what Church they are, and who is their Father.

*Out of the Castle of Canterbury.*

About this time there was a consultation held at Cambridge by the Clergy, concerning *Martin Bucer* and *Paulus Phagius*, two persons dead three or four year before; and after much debating they agreed altogether in this determination, that they were Sectaries and famous Hereticks, and a supplication should be made to the Lords Commissioners in the Name of the whole University, that their dead Carcasses might forthwith be digged up, for that it was against the rule of of holy Canons that their Bodies should be buried in Christian burial.

The dig-  
ging up and  
burning  
*Martin Bu-  
cer*, and,  
*Paulus Pha-  
gius's* Bones.

And Cardinal *Poole* sent a Commission to make inquest upon Heresie; now after the aforesaid Condemnation was past, and the said Commission was read from the Cardinal, Doctor *Pern* desired process might be sent out for *Bucer* and *Phagius* to appear, or any other that would take upon them to plead their Cause, to which the Commissioners concended, and the next day process went out to cite the Offenders, which Citation was fixed up in several publick places in Cambridge, and soon after Witnesses were sworn and examined against *Martin Bucer* and *Phagius*, and a time was set for a Jury to bring in their Verdict, and in the mean time a Commandment was given forth by the Commissioners, for bringing in all Heretical Books, and a day there was appointed for Judgment to be given against these Hereticks; but when the day came, and that neither *Bucer* nor *Phagius* would appear at their call in the Court, nor that any put forth himself to defend them, yet the curteous Commissioners would not proceed to Judgment (which for their contumacy in absenting themselves they might have done) considering how that day was peremptory, but to shew their mercy and equity, had rather shew some favour then to take the extent of the Law.

Whereupon, *Vincent* published the second Process, and stuck it up in publick places as before, putting off the day of Judgment from the eighteenth to the twenty sixth day of the same Moneth, which day being come, the Mayor and Burgeses were warned to be present when the Sentence was published, which was done by Doctor *Scot* Bishop of *Chester*, in which Sentence he condemned *Bucer* and *Phagius* of Heresie; after the Sentence, the Bishop commanded their Bodies to be digged out of their Graves, and being degraded from holy Orders, delivered them into the hands of the secular Power; then the Cardinal was advertised how far they had proceeded, and he was desired that the Writ *De Heretico Comburendo* might be sent to *Smith*

Mayor

*Q. Mary,* Mayor of Cambridge, else the business could not be finished; in the mean time while the Writ was coming, and order was made that the Books before commanded to be searched for, should be thrown into the Fire with them; the Writ being come, and the dead Bodies being taken up, they were Guarded to the Market place, a great train of People following them, and there Chained to a Post, Fire was set to them the Books were thrown in and burnt with them; and thus ends this piece of *Papish folly*.

*An. 1556.*

And because one University should not mock the other, the like piece of folly was acted upon the dead Body of *Peter Martyrs Wife* at Oxford, an honest grave and sober Woman while she lived, and of poor People alway a great helper; she died in the year 1552. The Cardinals Visitors coming to Oxford, among other things had in Commission to take up this good Woman out of her Grave, and to consume her Carcass with Fire.

*Stephen Kemp, William Hay, William Walshever, William Prowting, William Lovick and Thomas Hudson*, were all burnt in Kent in the Month called January 1557.

Five Persons  
burnt in  
Smithfield.

The next that suffered were these five persons following, viz. *Thomas Loseby, Henry Ramsey, Thomas Thirtel, Margaret Hide* and *Agnes Stanley*, who were Examined upon the general Articles before *Bonner's* Chancellor, to which they particularly answered, being thereunto required before Sentence, and to declare whether they would recant, and what they had to say, why he should not pronounce the Sentence of Condemnation.

*Thomas Loseby*, first answered, saying, God give me strength to stand against you and your Sentence, and your Law, which is a devouring Law, for it devoureth the Flock of Christ, and I perceive there is no way with me but Death, except I would consent to your devouring Law, and believe in that Idol the Mass.

*Thomas Thirtel* said, If you make me an Heretick, then you make Christ and his Apostles Hereticks; for I am in the true Faith, and I will stand in it; for I know full well I shall have Eternal life therefore.

*Henry Ramsey* said, Will you have me to go from the Truth that I am in?

*Margaret Hide* said, You have no cause to give Sentence against me, for I am in the true Faith, and will never forsake it, and I do wish I were more stronger in it; and the second time being called before the Bishop, she said, I will not depart from my sayings till I be burned.

*Agnes Stanley* said, I had rather every hair of my head were burned, if it were never so much worth, then that I should forsake my faith, which is the true Faith.

After they had been twice called and Examined, they were condemned, and about the 12th day of the Moneth called April were all burnt in one Fire in Smithfield.

After these, in the Moneth called May, three others suffered in

*Georges-*



*Georges-fields in Southwark, viz. William Morrant; Stephen Gratwick, Q. Mary and one King.*

*Q. Mary An. 1558.*

This *St. Gratwick* in his Examination was very hardly and illegally deal with; for first, he was condemn'd by the Bishops of *Winchester* and *Rochester*, to whose Diocess he did not belong. Secondly, when he made his appeal from these incompetent Judges to the Bishop of the Diocess he lived in, his appeal would not be allowed; when they had no other shift to colour their inordinate proceedings withall; they procured a Priest to counterfeit himself to be Bishop of *Chester*, and brought him to sit as Judge over him.

When he was before the Bishop of *Winchester* in *Mary-Overs* Steeple-house, because the People cryed out, *God strengthen thee*; the Bishop threatned, saying, *Now let me see him here, that dare open his Mouth to bid God strengthen thee; he shall die the death that thou shalt die.*

*Gratwick* answered, I know your cruelty doth extend more largely then your pity. They further shewed their injustice against him, in that they brought in Articles against him, which were not grounded upon his own *Examinations* and *Confessions*; and because he refused to answer to them, though they had no other just matters against him, but only for saying these words, viz. *That which I have said, I have said*; they proceeded to read the Sentence of Death against him.

When he was asked whether he would recant, he said, My Faith is grounded more stedfastly then to change in a moment, its no process of time can alter me, unless my faith were as the Waves of the Sea: When the Sentence was read, the Bishop delivered him into the hands of the Sheriff to be carried Prisoner to the *Marshalsea*, whereupon the Prisoner with a loud voice, desired God, that he would not lay his blood to their charge, if it were his will, and as he was passing away, because he spake to the People, his Persecutors cryed out, *Cut his Tongue out, Stop his Mouth*; and so he was had to the *Marshalsea*, and put in Irons, and shortly after was burnt in *Georges-Fields*, with one *Marrant*, and one *King*, about the later end of the Moneth called *May*.

By reason of a Proclamation published in the Moneth called *February*, the Storm of Persecution grew rather greater in many places then before, but especially in the Diocess of *Canterbury*, whereupon the 18th day of the Moneth called *June*, seven Persons were burnt at *Maidstone*; the Relation of whose Apprehension Examination and Execution is not registred, excepting something concerning *Edmund Allen* of *Frytenden* in *Kent*, Miller, who for reading the Scriptures, and expounding upon them, was complained of by *John Taylor*, Parson of the Parish, to the Justice, who sending for him, committed both him and his Wife to Prison, but not long after they were set at liberty, and went over to *Callice*, where his Conscience being troubled; after some time the Lord discovered to him that he had work for him to do in *England*, and thereupon he and his Wife shortly after returned home to *Kent*; Parson *Taylor* hearing of their return,

Seven persons burnt at *Maidstone* in *Kent*

*Q. Mary*  
*An. 1556.*

although he was in the midst of his Mass, when the News was brought him, he turned to the people and commanded some with all speed to go and apprehend them, when his Mass was over, he went and apprehended the said *Allen*, and had him before (one called) *Sr. John Baker* a Justice, who sent him to Prison, and caused an Inventory to be made of his Goods, and they took thirteen pounds in Money away from him; when he was brought before *Baker* the Justice;

The Justice said, *who gave thee Authority to Preach?*

*Allen*, Give me leave to answer, I am perswaded that God hath given me this Authority, as he hath given to all other Christians? Why are we called Christians, if we do not follow Christ, nor read his Laws? Is not Christ our Father, shall not the Son follow the Fathers Steps? Is not Christ our Master, and shall the Scholler be hindered from Learning and Preaching his Precepts? Is not Christ our Redeemer; and shall we not praise his Name, and serve him that hath Redeemed us from Sin and Damnation? did not Christ being but of twelve years of Age dispute with the Doctors, and interpret the Prophet *Isaiah*, although he was not of the Tribe of *Levi*, which were Priests, but of the Royal Tribe of *Judab*, neither had taken any outward Priesthood? wherefore, if we be Christians we must do the same.

One *Collins* standing by, said to the Justice, *what a Knave is this that compareth himself with Christ?*

Justice *Baker*, Let him alone, he will pump out an infinite heap of Heresies; hast thee any more to say for thy self?

*Allen*, Yea, that I have, *Adam* was Licensed of God, and *Abraham* was commanded to teach his Children and Posterity, and *David* teacheth in divers Psalms, and *Soloman* also preached to the People as the Book of the Preacher proveth, where he teacheth, that there is no immortal felicity in this Life; and *Noah* taught them that were disobedient in his days, and therefore is called the eighth Preacher of Righteousness: *Moses* chose seventy Elders to help him to teach, and Rule the People. *Eldad* and *Medad* preached in their Tents, wherefore, *Josuah* being Offended, complained to *Moses* that *Eldad* and *Medad* did preach without License, to whom *Moses* answered, *I would all the People could do the like.*

Justice *Baker*, Thou saidst thou didst feed the People both Bodily and Spiritually?

*Allen*, We are all Kings to rule our Affections; Priests to Preach out the virtues of God; and lively Stones, to give light to others, for as out of Flint-Stones cometh forth that, that is able to set all the World on fire, so out of Christians should spring the Beams of the Gospel, which should inflame all the World; what availeth it a man that hath Meat, and will eat none, and Apparel, and will ware none? Is not every Christian a Follower of Christ? And doth not *Paul* forbid quenching the Spirit? Doth he prohibit any man that hath gifts, that they shall not exercise the same?

The

The Justice askt him, *why he refused to worship the Sacrament of Q. Mary, the Altar?*

*Allen*, Because it is an Idol.

*Baker*, *Away with him*, and then was he carried to Prison, and shortly after burnt at *Maidstone*.

The 30th day of the Moneth called *June*, there were four men and three Women more burnt at *Canterbury*.

*Alice Benden*, one of the seven, being brought before one *Roberts* of *Crambrook*, who askt her, *why she would not go to Church*, because, said she, I cannot with a clear Conscience, there is so much Idolatry committed there against the glory of God; for the which she was committed to Prison, but her Husband being troubled at it, got a Certificate from some of the chief men of *Staplehurst* to the Bishop of *Dover* desiring her liberty. When she came before the Bishop, he askt her, *if she would go home and go to Church?* she said, If I would have so done, I need not to come hither. Well, said the Bishop, *Go thy wayes home, and go to Church when thou wilt*; thereupon she was set at Liberty; but shortly after she was again committed for the same cause, and her Husband went again to desire her liberty, but the Bishop told him, *She was an obstinate Heretick, and therefore he could not deliver her*; then her Husband desired the Bishop, that he would keep her Brother from coming to her, for, said he, he relieves her, and comforts her, and perswades her not to recant; this request was no sooner made, but it was granted by the Bishop, who commanded that she should be put into a place called *Mundayes-Hole*, being a Vault under ground, and gave a strict charge that if her Brother came at her, he should be apprehended, however he used what means he could to find where she was, and to get at her; and one morning hearing her voice, as she was pouring out her sorrowfull complaints unto the Lord, he invented a way how he might relieve her, which was by putting Money in a loaf of bread, and sticking the same upon a pole, and so reaching it to her, and this was five weeks after her coming thither, all which time no Creature was known to come at her, except her Keeper; her Lodging in this Vault was only upon a little Straw, between a pair of Stocks and a Stone-wall, being allowed three farthings a day, that is half Penny Bread, and a Farthing Drink, neither could she get any more for her Money, wherefore she desired to have her whole allowance in Bread, and used Water for her drink, and thus she lay nine weeks without shifting her apparel all the time; at her first committing to this place she much lamented her condition, dolefully mourning that the Lord should so sequester her from her Friends; but in the midst of her Supplications, she considered the Right hand of the most high could change all, and received comfort therein; shortly after she was called before the Bishop again, who askt her, *whether she would go home, and go to Church*, she replied, your extremity towards me hath thorowly satisfied me, that you are not of God, who seeks my utter Destruction, shewing him, how lame she was with lying in the cold, and for lack of Food; then the Bishop sent her from that filthy hole to *Westgate Prison*, and short-

Seven more  
burnt at  
*Canterbury*.



*Q. Mary.* ly after she was called before the Bishop, and others, who condemned her, and committed her to the Castle Prison, where she continued till the 19th day of the Moneth called *June*, and then with six others aforementioned was burnt in *Canterbury*.

Examination of  
*Matthew Plaise.*

The Substance of the Examinations and Answers of *Matthew Plaise* Weaver of the Parish of *Stone*, in the County of *Kent*, before *Thomas Thornton* Bishop of *Dover*, and others.

When he came before the Bishop, he asked him, *where he dwelt*, he answered, at *Stone* in *Kent*.

Then said the Bishop, *You are indicted by twelve men at Ashford at the Sessions for Heresie.*

*Matthew*, That's sooner said than proved, and said, let me hear it, and I will answer to it:

Then the Bishop said, *He would not do so, but you shall answer to the Article against you, yea or nay,*

*Matthew* answered, he could not, for I was not at *Ashford*, said he, but I perceive you go about to lay a Net for my Blood.

*Arch-Deacon* said, *Peace, Peace, we do not desire thy Blood*, and said, *you are suspected of Heresie, and therefore, we would have you confess what you believe concerning these Articles*, and the Bishop charged him again, *in the King and Queens Name, to answer yea, or nay, to the Articles.*

*Matthew*, Then I commanded him in his Name that should come in Flaming Fire with his mighty Angels to render Vengeance to the Disobedient, and to all those that believed not the Gospel of our Lord Jesus Christ, which should be punished with Everlasting Damnation, that he should speak nothing but the Truth, Grounded upon Christ and his Apostles, and then I would answer him, or else not.

Then the Bishop was angry, and said, *If you will not answer, I will condemn you.*

*Matthew*, Well, said I, if you do, you shall be guilty of my blood, and prove your self a Murderer.

The Bishop further Examined him concerning the Catholick Church, and said, *Tell me whether is the King and Queen of that Church or not?*

*Matthew*, Well said I, now I perceive you go about to be both mine Accuser and Judge, contrary to all right, I confess Christ hath a Church upon Earth, which is built upon the Apostles and Prophets, Christ being the Head thereof, and as touching the King and Queen, I answer, I have nothing to do with any mans Faith but mine own.

Then said the Bishop, *Is there no part of that Church here in England?*

*Matthew*, Well, I perceive you would faine have something to lay to my charge, I will tell you what Christ saith, where two or three is gathered together in his Name, there is he in the midst of them.

Then the Arch-Deacon stood up, and in a mocking manner said,

TOW

You have no wit to think that we have been deceived so long time, and *Q. Mary.* that the Truth is only made known to half a dozen of you in a Corner, *Ans. 1557.* and read the Article of the Sacrament, and said, you deny the real Presence to be in the Sacrament after Consecration; much talk they had about this point, but at last the Bishop was so angry, that he said, If you will not answer yea or nay, I will condemn you.

Mathew said, I have answered, and if you condemn me, my life is not dear unto me, and I am sure you shall not escape unpunished, for God will be revenged upon such Murderers.

Then the Deacon entreated him to be ruled by him, and take Mercy while it was Offered; for if you are condemned, you must be burnt: And whether he died in Prison, or was burnt, no mention is made in the Register.

On the 22th day of the Moneth called June, in the year 1557. Ten persons Ten persons were burnt for Religion in Lewis in Sussex, viz. Richard Woodman, George Stevens, William Muirard, Alex. Hoseman's Servant, Tomazin Wood, Margery Morris, James Morris her Son, Dennis Burgis, Abdon's Wife, and Grove's Wife.

*The Sufferings, and Principal Heads and Matter of the Examination of Richard Woodman, being written by his own hand, which being large I could not avoid abbreviating them for the benefit of the Reader, as followeth.*

Woodman, Reader, hereby you shall see how the Scriptures are partly fulfilled on me, being one of the least of his poor Lambs; first, you may understand, that since I was delivered out of the Bishop of London's hands, which was the 18th day of December 1555. which was the same day Philpot was burnt, I lay in his Cole-house eight weeks lacking one day, and before that, I was almost a year and a half in the Kings-Bench after my first apprehending for reproving a Preacher in the Pulpit, in the Parish of Warbleton, where I dwelt for which I was had to two Sessions before I was sent to Prison, and carried to two more Sessions while I was in Prison, twice before the Bishop of Chichester, and five times before the Commissioners, and then sent to the Bishop of London's Cole-house, and many times called before him, as it appeareth by my Examinations, which the Bishop of Chichester now hath, for they were found in my House when I was taken, also several had Copies of the same of me, when I was in the Cole-house.

*Rich. Woodman* apprehended the 15th day of the Moneth call'd March 1556.

And it pleased God to deliver me, with four more out of the Butchers hands, requiring nothing else of us, but that we should be honest men, and Members of the true Catholick Church, which we affirmed we were Members of, and purposed by Gods help therein to die, hereupon we were delivered, and he wisht us several times to speak well of him, and no doubt he was worthy to be praised, because he had been so faithfull a helper in his Master the Devils business, for he had burnt John Philpot the same morning, in whose blood his heart was so drunk, that he could not tell what he did, as it appeared

Q. Mary.

An. 1556.

ed to us, both before and after; for but two dayes before he promised us, that we should be condemned that same day we were delivered; and the next day after he had delivered us, he sought earnestly to take some of us again, he waxed dry after his great drunkenness; wherefore, he is like to have Blood to drink in Hell, as he is worthy, if he repent not with speed; the Lord turn all their hearts if it be his Will.

After I was delivered, the Papists said, I had consented unto them, rejoycing thereat; the which I praised God, was not the least in my thoughts, but they perceived the contrary in a little time; for I went from Parish to Parish, and talked with them, to thirteen at least, and that of the chiefest in the County, which so angered them, that the Commissioners complained against me to Sr. John Gaye, Lord Chamberlain, who sent out four or five Warrant to apprehend me, but having warning of their laying in wait for me, I kept out of their way, so that the Bailiffs mist of their prey, and were much displeased; but three dayes after the Lord Chamberlain sent three of his men to apprehend me, I being at Plough with my Folks in the way coming to my House, not mistrusting them, came to them, and spake to them; they said, that they Arrested me in the King and Queens Name, and that I must go with them, which suddain words made my Flesh to Tremble and Quake; yet I answered them, that I would go with them, and desired them to go to my House first, they said I should. Then I remembered my self, saying in my heart, why am I thus afraid, they can lay no evil to my charge, if they Kill me for well doing, I may think my self happy; I remembered how I was formerly contented, and glad to die in that Quarrel, and so had continued ever since; and should I now fear to die, God forbid that I should, for then were all my Labour in vain; then I praised God, I was satisfied, having considered it was but the frailty of my Flesh, which was loath to leave Wife, Children and Goods; I saw nothing but present Death before mine Eyes, and as soon as I was perswaded in my mind to die, I had regard of nothing in this World, but was as joyfull as ever I was: This Battel lasted not a quarter of an hour, but I dare say, it was sharper then Death it self for the time.

When I had got my Breakfast, I desired them to shew me their Warrant, thinking thereby I might see wherefore I was Arrested, that I might be the better able to make my defence; but one of them answered, they had not their Warrant there, at which words, God put it into my minde, that I need not to go with them unless they had their Warrant; and I said, it's much you'l come to take a man without a Warrant, and therefore set your hearts at rest, I will not go with you, unless you carry me by force, and so I rose up from the Board, and stept into my Chamber, thinking to go from them, if I could possible, seeing God had made the way so open for me; I meant to play Peters part with them, but God would not have it so, but sent a fear amongst them, that before I came out of my Chamber again they were gone out of my House.

When



When I saw that, I knew it was Gods doing to set me at liberty once again; yet I was compelled to spake to them, saying, if you have a Warrant I desire you to shew it me, and I will go with you, if not, I desire you to depart in peace, for surely I will not go without the order of the Law; I have been too simple in such things already, for when I was sent first to Prison the Justices sent for me by one of their men, without any Warrant, and I went gently to them to two Sessions, and they sent me to Prison, and kept me there almost a year and three quarters, contrary to right and equity, and it seemeth strange to me that I should be thus evilly handled; therefore, I will go to none of them hence forward without legal order. Then one of them said, we have not the Warrant here, but it is at my House, the worst is, you can but make us fetch it: Then said I, fetch it if you will, and so I shut my door, and before they came back with a Constable, as God would have it, I was gone forth, but they searched every corner of my House, and at night there came seven men and a Constable to search again, but I kept abroad; and because I supposed they would lay wait for me, and thinking they would not mistrust that I dare be nigh home, I told my Wife I would make my Lodging in a Wood near my House, as I did, under a Tree, and there had my Bible, Pen and Ink, and other necessities, and there I continued six or seven weeks; then there came word into the Country, that I was seen and spoken with in *Flanders*, whereupon they left laying wait for me, for God put in my mind that they would lay wait for me at all Sea-Coast Towns, as they did.

So when all was hushed, I went abroad among our Friends and Brethren, and at length I went beyond the Seas, both into *Flanders* and *France*, but I thought the time long till I came home again; I was there but three weeks, but it was known among *Baals* Priests, who could not abide it, but got Warrants and searched my House for me, sometimes twice in a week, sometimes I went privily, sometimes openly from home, staying abroad two or three weeks together, otherwhile living a Moneth together at home, doing openly such work as I had to do; and yet mine Enemies laid no hands on me, till the hour was fully come, and then mine own Brother, according to the flesh, delivered me into their hands.

*The Examination of Richard Woodman before the Bishop of Chichester, Doctor Story, Doctor Cooke, and others.*

Bishop, *What is your name?* My name is *Richard Woodman*. Then said the Bishop, *I am sorry for you, you have been a man of good report and esteem in your Country till now of late; therefore, look to your self, your Wife and Children, and Friends, and be ruled, and think not your self wiser then all the Realm, but be informed, and you shall have their favour as much as ever you had.*

*Woodman*, My Life, my Wife and my Children, I love them, but they are all in Gods hands, and I have them as if I had them not.

Bishop,

*Q. Mary,*  
*An. 1556.*

*Q. Mary,* Bishop, The Sheriff told me, that you were desirous to speake with  
*me.*

*An. 1557.*

*Woodman,* I thought meet to appeal to you, because you have taken upon you to be the Physitian of our Country, for many unjust things are laid to my charge, and they seek my Blood, and I have appealed unto you, that if my blood be shed unrighteously it might be required at your hands.

*Doctor Story,* Is not this a perverse Fellow, dost thou think thou shalt be put to death unjustly, and that thy Blood shall be required, no said he, and further added, that he could condemn a hundred such Hereticks, and threatened that he would help to rid him.

Then *Woodman* would have answered, but the Bishop desired them both to give him place.

*Bishop, Well,* - Neighbour *Woodman,* I call you Neighbour, because you are one of my Diocess, and you are sent to me, that I should give you spiritual counsel, for I am your Spiritual Pastor, therefore hear what I say unto you.

*Woodman, First,* I desire you to hear me a few words; you have said, you will give me Spiritual counsel, are you sure you have the Spirit of God?

*Bishop, No,* I am not sure of that, I dare not be so bold to say so.

*Woodman,* Then you are like the Waves of the Sea, Tossed about with every wind, and unstable in all your wayes, and can look for no good thing at the Lords hand, yea, you are neither hot nor cold, and therefore, God will spue you out of his Mouth.

Then in a fury *Story* said, what a perverse Fellow is this, he hath a Devil in him, and is mad; and the Bishop said, He is sent to me to learn; and taketh upon him to teach me.

Then *Richard Woodman* seeing their Blindness, and Blasphemy, it made such an impression upon him, that his heart was melted, and and his eyes gusht out with tears, and he spoke to them after this manner: The Jew's said to Christ, he had a Devil, and was mad, as you have here said to me, but I know the Servant is not above his Master, and God forbid that I should learn of him that confesseth he hath not the Spirit of God.

*Bishop,* why do you think that you have the Spirit of God, you boast more then ever Paul did, or any of the Apostles, the which is great presumption.

*Woodman,* I boast not in my self, but in the Gift of God, as Paul did, who said, He verily believed that he had the Spirit of God, making thereof no question, 1 Cor. 7.

*Chieffester,* It is not so, you bely the Text.

*Woodman,* If it be not so, let me be burnt to morrow.

*Story,* Thou shalt not be burnt too morrow, but I will promise thee thou shalt be burnt within six dayes.

*Bishop,* If it be so, it's wrong Translated, as it is in a thousand places more

*Woodman,* Take heed that you bely not the Translators; I believe they had the fear of God more before their Eyes, then you report of them,

them, but if that place be wrong translated, I can prove by places *Q. Mary,*  
enough that *Paul* had the Spirit of God.

*Bishop, How prove you that?*

*An. 1557.*

*Woodman,* No man can believe that *Jesus* is the Lord but by the holy Ghost, for he that hath not the Spirit of Christ is none of his; and again, we have not received the Spirit of Bondage to fear any more, but we have received the Spirit of Adoption, whereby we cry *Abba* Father, the same Spirit certifieth us, that we are the Sons of God; also, *John* saith, he that believeth not that Christ is come in the Flesh, is an Anti-christ, and denieth both the Father and the Son; and he that believeth in God, dwelleth in God, and God in him.

*Story,* what an Heretick is this, why do you here him, send him to Prison to his Fellows in the Marshalsea, and they shall be dispatcht within these twelve dayes.

*Woodman,* When I heard him say so, I rejoyced greatly in my heart, desiring God, if it were his will to keep them in that mind; for I expected to have been sent to the Bishop of *Londons* Cole-house, or *Lollards* Tower, but they sent me to the Marshalsea to my Brethren and old Prison-Fellows, whereby it pleased God that the burden I looked for, was something eased; when they saw I rather rejoyced, then feared imprisonment, the Bishop said, *My* thinks he is not afraid of the Prison.

*Woodman,* No, I praise the Living God.

*Story,* He hath the right terms of an Heretick, the living God, &c. I pray you be there deads Gods, that you say the Living God?

*Woodman,* Are you angry with me for speaking the words written in the Bible?

*Story,* Bible Babble, what speakest thou of the Bible? there is no such word written in all the Bible.

Then said *Woodman,* I am much to blame, and brought several Scriptures to prove that there was a Living God, and dead Gods; for *David* said, *My* Soul hath a desire, and longing to enter into the Courts of the Lord; my heart and my flesh rejoyce in the living God.

*Story,* My Lord I will tell you how you shall know a Heretick by his words, that is, they will say (the Lord) and we praise God) and the (Living God) &c.

*Woodman,* The Lords Name be praised from the rising of the Sun, until the going down of the same, also as many as fear the Lord, say alwayes, the Lord be praised.

*Story,* My Lord this is an Old Heretick, send him to Prison, you will do no good on him, I will leave you and go to Church.

#### The second Examination of Richard Woodman.

The Bishop began with the common Snare, asking him, what he said to the seven Sacraments, for there we left off, and there we will begin; said he: *Woodman* replied, If he could prove them, he should believe them; hereat the Bishop was moved, and swore by his troth, whereupon *Woodman* reprov'd him, saying, a Bishop should be blameless, and you use much swearing, which is a great fault in a Bishop above all other;



*Q. Mary*  
*An. 1557.*

which ſhould be an Example to the Flock: Then ſaid the Biſhop, in a rage. *I perceive this man is worſe then he was, for he takes upon him to teach me to ſpeak.* Woodman replyed; I am commanded to do that I do, I dare not for my life hold my peace, for if I ſhould, I ſhould bare your ſin.

Biſhop, *where do you find that you are commanded to reprove me?*

Woodman, If thou ſee thy Brother Sin, reprove him. A Priſt ſtanding by, ſaid, *My Lord this man is paſt cure.*

Biſhop, *So my thinks, I will talk no more with him, ſince he has been with his Fellows in the Marſhallſea, he is worſe then he was; call M. Story, and let him do with him what he will.*

Woodman ſaid, My Faith liangeth upon no man, but upon God: The Priſt ſtanding by, ſaid, *My Lord, I think he is not the worſe for them, but I fear they are the worſe for him.* Then Woodman ſpeaking to the Biſhop ſaid, Look well to it, you will deliver me to other men to ſhed my Blood, and ſo think to waſh your hands of me, as Pilate did by Chriſt, but you cannot be ſo diſcharged: Then the Biſhop replyed to this effect; *I have nothing to do with you, I am not yet Conſecrated, the Cardinal may Examine you, and condemn you, or the Biſhop of London, in whoſe Diaceſſ, you now are; and after other diſcourſe, he aſkt him, what he ſaid to the Sacrament of the Altar?*

Woodman, Do you mean Chriſt to be the Altar?

Biſhop, *I mean the Sacrament of the Altar, in the Church.*

Woodman, What the Altar of Stone?

Biſhop, *Yes, tis that Altar I mean, how do you underſtand the Altar otherwiſe?*

Woodman, It is written that whereſoever two or three are gathered together in Chriſts Name there is he in the miſt of them, and whatſoever they aſk in his Name it ſhall be given unto them; when thou comest to Offer thy Gift at the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Offering, and go firſt, and be reconciled to thy Brother, and then come and offer thy Gift.

A Priſt ſtanding by, would have interrupted him, but the Biſhop ſaid, *Let him alone.*

Then Woodman ſaid, By theſe two places of Scripture I prove that Chriſt is the true Altar whereon every Chriſtian, that is in the Love and Charity, ought to offer their Gifts

Biſhop, *I never heard any man underſtand the Altar ſo, no, nor Luther the great Heretick, that was condemned by a general Council, and his Picture burnt.*

Woodman, If he were an Heretick I think he underſtood it not ſo indeed, but I am ſure all Chriſtians ought ſo to underſtand it; and after further diſcourſe they laughed at him, and ſaid, *This is a Heretick indeed, it is time he were burnt.*

Then Woodman replyed, judge not leaſt you be judged, for in that way you call Hereſie I ſerve my God with,

Then Story ſaid, *What you are a Preaching. You ſhall Preach at a State*

Stake shortly with your Fellows, carry him to the Marshall's, and let him be kept close, and let none come to speak with him.

At another time being brought before the Bishop of Winchester, and others, the Bishop spake to him to this effect; Woodman, when you were last before us, you would not confess that you were sent to Prison for Heresie, but called for your Accusers, and stood stoutly in defence of your self.

Q. Mar?  
An. 1557.

Woodman replied, saying, You said, I was sent to Prison for Heresie, I told you wherefore I was sent to Prison, which was upon the breach of a Statute, for speaking to a Priest in the Pulpit, and for that cause, the Justices of that Country thought I had offended the Statute, and sent for me before them, and would have bound me to the good behaviour, and because I refused they sent me to Prison.

Woodman  
saith to  
be Bound to  
the good be-  
haviour.

He was at his Examination before the Bishop of Winchester prest to answer to several things objected against him, but he refused, saying, he was not of his Diocess.

The Bishop being displeased at his answers, called him, *Perverse Villian, and Obstinate Fool, and Heretick*, and cryed, *Hold him a Book I'll make him sware, and answer, or else I will condemn him; hold thy hand on the Book said the Bishop; I will lay no hand on the Book for none of you all, said Woodman; and looking on the People, the Bishop cryed, See how he lookes about for help. I look for no help (said he) from men, for God is on my side, and therefore I do not care who is against me.*

Then they cryed, *Away with him, and bring us another.*

At another time being brought before the Bishop of Winchester, the Bishop askt him, *His belief concerning the Sacrament of the Altar.* To which Richard Woodman replied, to this effect. I pray you, said he, be content, I will answer no more Questions, for that I perceive you go about to shed my blood.

Then said the Bishop, *No, hold him a Book, if he refuse to sware, he is an Anabaptist, and shall be Excommunicated.*

Woodman made answer, I will not sware, Excommunicate me if you will.

After some more words past between them, the Bishop past the Sentence against the said Woodman, and then they cryed, *Away with him, away with him*, not suffering him to speak any more for himself, and so was had away to the Marshall's again: And thus the Reader hath the chiefeest and most weighty matters that past at his Examinations, from time to time. After the Sentence was past, he was burnt at Lewis with nine more, viz. five Men, and four Women, as before some mention was made of them.

*Several Sentences taken out of a Letter of Richard Woodman's, to one Roberts of Hawkhurst.*

Grace Mercy and Peace from God the Father, and from his Son our only Saviour Jesus Christ, by the operation and Working of the holy

*Q. Mary.* holy Ghost, be multiplied plentifully upon you, dear Sister, that you may the more joyfully bear the Cross of Christ that you are under, to the end, to your only Comfort, and Consolation, and to all our Brethren and Sisters in those parts that love our Lord unfainedly, certifying you, that I and all my Brethren with me are joyful, praised be God, looking daily to be dissolved from these our mortal Bodies, according to the good pleasure of our heavenly Father, praising God also for your constancy, and kindness shewed unto Gods People in this troublesome time of Persecution; *Blessed are the Merciful, for they shall obtain Mercy:* The Fruits alwayes declare what the Tree is, for a good Man or Woman out of the good *Treasure* of their hearts bringeth forth good Fruits.

Wherefore, dear Sister, let our Faith be made manifest to the World by our deeds, and in the midst of a crooked and perverse Nation, as St. Paul saith, *Let your Light shine as in a dark place.*

O dear hearts, now is the Gospel of God overwhelmed with many black and troublesome Clouds of Persecution, for the which cause very few go about to have their Eyes made clear by the true light of the Gospel, for fear of loosing their *Treasures* of this World, which are but vain, and shall Perish.

Let us not therefore, be like unto them which light their Candle, and put it under a Bushel, but let us set our Candle upon a Candlestick, that it may give light unto all them that are in the House; that is to say, let all the People of the Household of God see our good works, in suffering all things patiently that shall be laid upon us for the Gospel sake, if it be Death it self; for Christ died for us, leaving us an Example, that we should follow his steps; and as he hath given his Life for us, so ought we to give our Lives for the Defence of the Gospel to the comfort of our Brethren.

How is it then that some will say, that their Faith is good, and yet they do all the deeds of Anti-christ the Devil; St. Paul saith, *To believe with the heart justifieth, and to confess with the Mouth maketh a man safe:* Here may all see, that no man or woman can have a true Faith unless they have deeds also, and he that doubteth, is like the Waves of the Sea, Tossed about of the Wind, and can look for no good thing at the Lords hands: Now is the acceptable time that Christ spoke of, yea, even now is the *Ax* put to the *Root* of the *Tree*, that so every *Tree* that bringeth not forth good *Fruit*, must be hewn down and cast into the Fire.

Now is the Lord come with his Fan in his hand to try the Wheat from the Chaff, the Wheat he will gather into his Barn, and the Chaff he will burn: Now is the time come that we must go meet the Bridegroom with Oyle in our Lamps, we are also bidden to the Feast, let us make no excuses, our Master hath delivered *Talents* unto us: Now is the Lord come to see if there be any *Fruit* upon his *Trees*, if he find none, he will serve us as he did the wild *Fig-Tree*, that is, *Never Fruit shall grow on him more:* If we go to meet the Bridegroom without Oyle in our Lamps, and should go to buy, the doubt is, we should be served as the Foolish Virgins were, to whom  
God



God said, *Depart I know you not*: If we use not our *Talents* well, *O. Mary*, they shall be taken from us, and given to others, and all such unprofitable Servants shall be cast into Hell, where shall be Weeping and Gnashing of teeth. *An. 1557*

May not all People now perceive that this is the time that our Master Christ speaketh of, that the Father should be against the Son, and the Son against the Father, and one Brother against an other, that the Brother shall deliver the Brother to death; yea, and that the Wicked shall say all manner of Wicked sayings against us for his Name sake, the which I have found by experience, I praise God that gave me strength to bear it.

I have no mistrust but that the World shall see and know my Blood shall not be dear in my own sight, whensoever it please God to give my Adversaries leave to shed it; I do earnestly believe, that God which hath begun this good work in me, will perform it to the end; for when I have been in Prison, sometimes wearing Blots and Shackles, lying on the bare ground, and sometimes sitting in the Stocks, and bound with Cords, that my Body was swelled, and I like to be overcome with pain, sometimes lying in the Woods and Fields, wandering to and fro, brought before *Justices, Sheriffs, Lords, Doctors, and Bishops*, called *Dog, Devil, Heretick, Whoremonger, Traytor, Thief, Deceiver*, and such like: Yea, even they that did eat of my Bread, that should have been most my Friends by Nature have betrayed me; yet for all this I praise God, that hath seperated me from my Mothers Womb, all this that hath happened unto me hath been easie, for I praise God, they are not able to prove one *sittle* of their sayings to be true, but that way which they call Heresie I serve my Lord God; and at all times, before whomsoever I have been brought, God hath given me Mouth and Wisdom, against which my Adversaries have not been able to resist; wherefore, dear Sister, be of good comfort, with all your Brethren and Sisters, and take no thought what you shall say, for it shall be given you the same hour according to the promises, as I have alwayes found, and as you and all others of Gods Elect shall well find, when the time is full come; and whereas I and many others have hoped that this Persecution would have been at an end ere this time; now I perceive God will have a further Tryal, to Root out all Dissemblers, that no man should rejoyce in himself, but he that rejoyceth should rejoyce in God; wherefore if Prophecy should fail, and *Tongues* should cease, yet Love must indure, for fear hath painfulness, but a perfect Love casteth out all fear, which Love I have no mistrust, but God hath poured it upon you so abundantly, that nothing in the World shall be able to seperate you from God, neither High nor Low, Rich nor Poor, Life nor Death, shall be able to put you from Christ, but by him I trust you shall enter into New *Jerusalem* there to live forever.

After his Examination, Sentence was past upon him, and upon the 22th day of the Moneth called *June*, he and nine more were burnt at *Lewis*, as mention is made before.

The next Moneth following *Simon Miller*, and *Elizabeth Cooper* were burnt

*S. Miller  
Elizabeth  
Cooper Mar-  
tyrs.*

burnt at *Normich*: This *Simon Miller* dwelt in *Lyn*, he was a zealous man for the Lord and his Truth in those dayes, detesting and abhorring the forced Religion of the Papists, going from *Lyn* to *Norwich*, and standing in the press of People, as they were coming from their Popish service, he spake some words to them, at which some marvelled to hear and see his boldness, but shortly after he was brought before *Dunning* Chancellor of *Norwich*, when he was before him, having his Confession of his Faith written, and put in his Shoe, part of which appearing, was taken out, which the Chancellor perusing, askt him, *if he would stand to that Faith*, to which he said he should; whereupon, he was committed to Ward, and shortly after was by the Bishop of *Norwich* and his Chancellor condemned, and burnt with the aforesaid *Elizabeth Cooper*: When *Elizabeth* first felt the Fire, she shrunk, and cryed out; *Simon Miller* put his hand behind him toward her, and wisht her to be strong, so they both ended their lives joyfully.

About this time several persons Persecuted in *Colchester* suffered in *Essex*, being Prosecuted by one *Thomas Tye* Priest, who wrote a Letter to *Banner* against them to this effect.

They assembl'd, said he, together upon the Sabbath day, during the time of Divine Service, sometimes in one House, and sometimes in another, and there keep their private Conventicles, this Letter of the Priests caused a Storm to arise against such as profess the Truth in *Essex*, and the House of *William Munt* was beset by one *Terril*, and the Officers with him, who told *William Munt* and his Wife, they must go with them to *Colchester* Castle: The woman being sick in Bed, desired her Daughter might first fetch her some Drink, for she was ill at ease, *Terril* giving her Daughter leave, as she was coming back with the Drink, and a Candle in her hand, He wisht her, to give her Father and Mother good counsel; the Maid replied, they have a better Instructor then me, for I hope the holy Ghost doth teach them, which will not suffer them to err; then said *Terril*, *Art thou in that mind, thou naughty Housewife, marry, it is time to look upon such Hereticks indeed*; the Maid replied, with that you call Heresie, do I worship my Lord God: *Terril* said, *Then I perceive Gossip, you will burn with the rest for Company sake*; no, said she, not for Company sake, but for Christ's sake; if I am compelled; and I hope, if he call me to it, he will enable me to bear it: Then the said *Terril* took the Candle out of her hand, and held her wrist and the burning Candle under her hand, saying, *Thou young whore, wilt thou not cry?* She replied, she had no cause to cry, but rather to rejoyce, and quietly suffered his rage for the time; at the last she said, have you done what you will do? he said, *Yea, and if thou think it not well, then mend it*: Mend it said she, may the Lord mend you, and give you repentance; and now, if you think it good, begin at the Feet, and burnt the Head also; for he that set you on work, shall pay you your wages, so the said *Terril* searched the

The Priests  
Letter to stir  
up Persecu-  
tion.

House

House, and took one *John Thurston*, and *Margaret* his Wife, and *William Munt* and his Wife, and *Rose* his Daughter, whose hand he had burnt, and carried them to *Colchester* Castle immediately; there was in all ten persons Prisoners in *Colchester* for not conforming, and for denying the real presence in the Sacrament, who were all severally Sentenced to be burnt. When *Rose Allen*, whose hand was burnt by *Terril*, Examined concerning her belief, concerning Auricular Confession, and the Mass, &c. She said, they stunk in the Face of God; and being asked, *What she said concerning the Sea of Rome, and whether she would obey the Bishop of Romes Authority*; she answered boldly, she was none of his, and as for his Sea, it is for such Ravens and Crows as you be, to swim in, for I shall not swim in that Sea while I live, neither will I have any thing to do therewith; whereupon she was condemned as the rest were. After these poor Lambs were condemned, they were delivered into the hands of the Secular Power, and were by them committed every one unto the Prison from whence they came, where they remained with much joy and great comfort, in continual reading and calling upon God, ever looking for, and expecting the day of their dissolution, which was upon the second day of the Moneth called *August* following; and because some were in the Castle Prison, and some in the Town Prison, called the *Mote-hall*, therefore it was agreed by the Officers, that they in the *Mote-hall*, viz. *William Bonjeer*, *William Purcas*, *Thomas Benold*, *Agnes Silverside*, alias *Smith*, *Ellen Ewring*, and *Elizabeth Fowls* should be burnt in the forenoon, and *William Munt*, and his Wife and Daughter, and *John Johnson*, Prisoners in the Castle, should be burnt in the afternoon, who when they were tyed to the Stakes, they called upon God, and earnestly exhorted the People to flee from Idolatry, and so ended their Testimonies joyfully, and as for *John Thurston*, before mentioned, he died in Prison.

Q. M. r.),  
An. 1557.

Nine Martyr burnt in  
Essex, and  
one died in  
Prison.

The next that suffered, was *George Eagles*, a man of a good Utterance, and Eloquent in speech, though but a Taylor by Trade, in this time of great Persecution, he left his Trade, and travelled about from place to place to comfort and strengthen such as had received the Truth in any measure, sometimes Lodging in the Fields and Woods, and because he travelled much abroad, he was called *Trudgever*; in his Diet he was sparing, and for his Drink it was mostly Water for three years, to which necessities of denying himself he was drove to; through the heat of this time of Persecution, for he was fain to keep pretty much in woods and holes, for the Queen had put out a Proclamation in four Counties for apprehending of him, and twenty pounds was to be given to the party that took him, and shortly after he was taken in a Corn-Field in *Essex*, and being apprehended, was had Prisoner to *Colchester*, and from thence within four dayes was had to *Chilmsford*, where he abode one night, and did neither sleep nor eat nor drink; and the next day he was carried to *London*, and there Examined by the Bishop or Council, and from thence sent back to *Chilmsford* again, and at the Sessions there, he was indicted for *Treason*, for having Meetings contrary to the Law, and for praying that God

G. Eagles  
Martyr.



*Q. Mary.*  
*A. 1557.*

God would turn *Queen Maryes* heart, or else take her away; the which words, that God would take her away, he denyed that he spake, nevertheless, he was condemned, and executed for the same.

*The Sufferings of Richard Crashfield of Wymondham,  
Examined before Dunning Chancellor of Norwich.*

*Rich Crash-*  
*field Mar-*  
*tyr.*

The Chancellor said, *How say you, Sirrah, to the Ceremony of the Church? What Ceremonies, said Crashfield?*

Chancellor, *Do you believe in the Sacrament of the Altar?*

*Crashfield said, He knew not what it was.*

Chancellor, *Do you not believe that Christ took Bread, gave thanks, break it, and said, Take eat, this is my Body?*

*Crashfield, Even as Christ spake, so did he perform the work.*

Chancellor, *How say you to the Confession to the Priest, when were you Confessed?*

*Ans. I confess my self daily unto the Eternal God.*

Chancellor, *Do you not then take the confession to the Prieste to be good?*

*Ans. No, but rather Wicked.*

Chancellor, *what say you to Singing, and the Organs, is that godly?*

*Ans. I perceive said he, no godliness in it, and yet he said, he approved of Spiritual Songs, but yours is of the Flesh, and of the Spirit of Error, and though to you it be pleasant, and glorious, yet to the Lord it is bitter and odious.*

Then said the Chancellor, *Stand nearer Country-man, why stand you so far off?*

*Ans. I am near enough, and a little too near, and further said, I have done with you.*

Chancellor, *what shall I tell my Lord of you?*

*Ans. If you have nothing to tell him, your Arrant will be the sooner done.*

Chancellor, *will you turn from this wicked Error? (you have been an evil example, by your wicked reading; you have perswaded simple women to this Error) and you shall have mercy.*

*Ans. I ask mercy of God, whom I have offended, and not of you.*

Chancellor, *when were you at your Parish Church, you have been Excommunicated this two years and therefore you are condemned; and so past Sentence upon him; and he was shortly after burnt at Norwich.*

The next that suffered, was one *Foyce Lewis*, Wife to *Thomas Lewis* of *Manchester*; this *Foyce Lewis*, was a woman finely brought up in the pleasures of the World; she was turned from the *Popish Religion*, by seeing the great Sufferings and Death of *Lawrance Saunders* at *Coventry*; and being afterwards inflamed with the love of God, she purposed to abstain from those things that displeased him, but her Husband being furious against her, compelled her to go to *Mass*, but being there, in *Testimony* against their *Idolatry*, when they sprinkled the holy Water, she turned her back toward it, for which she was shortly

*Foyce Lewis*  
*Martyr.*

ly

ly after accused before the Bishop; she told the Bishop, by refusing their holy Water, she neither offended God nor his *Laws*, the Bishop thereat was offended, and Bound her Husband in a hundred pound Bond for her appearance a Moneth after, the Moneth being ended, her unnatural Husband carried her himself to the Bishop, who asked her, *why she would not go to Mass, and receive the Sacraments?* She answered, because she found them not in the Word needfull, for mens Salvation, wherefore she was condemned; after her condemnation she continued a year in Prison, where her *behaviour* both in word and deed was such, that her death was greatly lamented; when the Sheriff brought her news of the hour of her death, she said to him, your Message is welcome to me; when the Fire was set to her, she never struggled, nor strived, but ended her life patiently.

About the seventeenth day of September were burnt at *Iffington* Four persons burnt at *Iffington*.  
*Ralph Allerton*, *James Austoo*, *Margery Austoo* his Wife, and *Richard Roth*.

*Ralph Allerton*, after his apprehending, was kept a whole year in Prison before he was condemned, he was first accused before the Lord *Darsey* of *Chichester*, for not conforming to the Idolatry and Superstition of the times, and for praying and exhorting the People of the Parish where he lived, not being a Priest; before he was apprehended he kept himself in woods and *Barnes*, and other solitary places; and at last being apprehended, was sent up to the Council, and from them to *Bonner* Bishop of *London*; in his Examination he told the Bishop, there were three Religions in England; then said *Bonner*, Which be these? *Allerton* replied, The first is that which you hold; the second is clean contrary to the same; and the third is a Neuter: Then said *Bonner*, Of which of these three art thou of? *Allerton* said, I am of that which is contrary to that which you teach to be believed on the pain of death; after some other discourse between them, the Bishop in a rage called him *Knave*, and *whorson Prick-louse*, and demanded what he had to say, why he should not pronounce the Sentence of condemnation against him? to which he answered, You ought not to condemn me, for I am a Christian, but do as you have determined, for I see right and truth are suppressed, and cannot appear upon the Earth; these words ended, the Bishop pronounced the Sentence of death against him, and delivered him to the *temperal Officers*, who on the day aforesaid, caused him and the other three to be burnt.

There is not much Recorded what past in the Tryal of the other three, only *James Austoo*, when he was brought upon Examination before the Bishop in his Chappel at *Fulham*, the Bishop said to him, *Dost thou know where thou art*, and before whom; to which he replied, I know where I am, for I am in an Idol-temple, whereupon the Bishop past Sentence against him and his Wife, who suffered deeply, a Prisoner in the Bishops House, being kept in his Dog-kennel, under a pair of Stairs. One Article against *Richard Roth*, one of the four that was burned, was, that he was a Comforter to Hereticks, and to that

*Q. Mary*, end had VVrit a Letter, to certain Persons that were burnt at  
*An. 1557.* Colchester.

*The Substance of which Letter written by him, and directed to his Brethren and Sisters in Christ, condemned at Colchester, and ready to be burned for the Testimony of the Truth, is as followeth.*

Oh, dear Brethren and Sisters, how much have you to rejoyce in God, that he hath given you such Faith, to overcome this blood thirsty Tyrant thus far, and no doubt he that hath begun that good work in you, will fulfill it unto the end: Oh, dear hearts in Christ, what a Crown of Glory shall ye receive with Christ, in the Kingdom of God: Oh, that it had been the good will of God, that I had been ready to have gone with you, for I lye in my Lords little ease in the day, and in the night, I lye in the Cole-house, from Ralph Allerton, or any other, and we look every day when we shall be condemned, for he said, that I should be burnt within ten dayes, before Easter; but I lye still at the Pools-brink, and every man goeth in before me; but we abide patiently the Lords leisure with many Bonds in Fetters, and Stocks; by the which we have received great joy in God: And now fare you well, dear Brethren and Sisters, in this world.

Oh, Brother Munt, with your Wife, and my dear Sister Rose, how blessed are you in the Lord, that God hath found you worthy to suffer for his sake; with all the rest of my dear Brethren and Sisters, known and unknown. Oh, be joyfull even unto death, fear it not, saith Christ, For I have overcome death, saith he: Oh, dear hearts, seeing that Jesus Christ will be our help, Oh tarry you the Lords leisure, be strong, let your hearts be of good comfort, and wait you still for the Lord, he is at hand, yea, the Angel of the Lord pitcheth his Tent round about them that fear him, and delivereth them which way he seeth best, for our lives are in the Lords hand, and they can do nothing unto us, before God suffer them; therefore give all thanks to God; Oh, dear hearts, you shall be clothed with long white Garments upon Mount Zion, with the multitude of Saints, and with Christ Jesus our Saviour, which will never forsake us; Oh, blessed Virgins, you have plaid the wise Virgins part, in that you have taken Oyle in your Lamps, that you may go in with the Bridegroom when he cometh, into the everlasting joy with him; but as for the Foolish they shall be shut out, because they made not themselves ready to suffer with Christ, neither go about to take up his Cross; Oh, dear hearts, how pretious shall your death be in the sight of the Lord, for dear is the death of his Saints; Oh, fare you well, and pray; the Grace of our Lord Jesus Christ be with you all Amen, Amen, pray, pray, pray.

By me Richard Roth, written with my own Blood.

I mentioned before, how that ten persons suffered at Colchester, amongst whom was one Agnes Bengear, who should have suffered with them.



them six that went out of *Mote-hall*, but her Execution was suspended for a time, her name being mistaken in the Writ, and instead of *Agnes Bengeer*, called *Agnes Boyer*; this poor woman, when she saw she was separated from her *Prison-fellows*, and sent back to *Prison*, and might not suffer with them, for she had given up her self to suffer, having provided a Nurse for her sucking Child, and provided all things necessary for her suffering; but when she saw she was put back, she wept bitterly, and made pitious mean to her self, esteeming her self as naked and desolate, and bemoaning her condition when she was separated from her *Companions*; and this is written that the Reader may see how zealous these persons were in those dayes, who esteemed death rather than life for their *Testimonies sake*; but shortly after a Writ came down from *London*, wherein her name was rightly incerted, and she was burnt at *Colchester*.

*Q. Mary,*  
*An. 1557.*

Shortly after, one *John Noyes* of *Lacksfield*, in the County of *Suffolk* Shoe-Maker, he was apprehended for not going to their publick Service and Mass, by one *Thomas Levell* and others, who beset his House on both sides, where they found *John Noyes* in his backside going forth, one of the Persecutors seeing of him, called to him, and said, *whether goest thou?* *John* replied, to my Neighbour; the Persecutor said, *Your Master hath deceived you, you must go with us now:* *John* replied, Take heed your Master deceive not you, so they apprehended him, and had him before the *Justices* next day, who committed him to the Dungeon, where he lay for some time, and then he was had to *Norwich* before the Bishop; and soon after Sentence of death was pronounced against him; when he was bound to the Stake, he speak these words, *Fear not them that can kill the Body, but fear him that can kill both Body and Soul, and cast them into Everlasting Fire:* And seeing his Sister weep, and make moan for him, he bid her that she should not weep for him, but weep for her sins, and so he yielded up his life.

*John Noyes*  
*Martyr.*

Whilst he was burning one *John Farvis* standing by, said, How the Sinews of his Arms shrink up; two of the Sheriffs men hearing of him speak, apprehended him and having him before the *Justices*, they affirmed he should say, what *Villianous wretches* are these? Whereupon the *Justices* commanded, that he should be set in the Stocks next Market day, and whipt about the Market naked; but the Constable, in friendship to him, did not set him in the Stocks, till that called Sunday morning, and in the afternoon they whipt him about the Market with a Dog-whip, having three Cords, and so they let him go.

*whilst John Noyes was Prisoner, his wife desiring him to send her some tokens of Remembrance of him, thereupon he sent her several Sentences of Scripture for a Remembrance, as followeth.*

Dearly beloved, be not troubled with this heat that is now come among you, to try you, as though some strange thing had happened unto you, but rejoyce, inasmuch as you are partakers of Christs Sufferings,

Q. Mary,  
An. 1557.

ferings, that when his glory appeareth, you may be glad; if ye be railed on for the Name of Christ, happy are you, for the Spirit of Glory and the Spirit of God resteth upon you.

It is better, if the will of God be so, that you suffer for well-doing, then for evil-doing, 1 *Pet.* 3.

So 1 *Pet.* 4. See that none of you suffer as a *Murderer*, or as a *Thief*, or an *Evil-door*, or as a *Busie-body*, in other mens matters; but if any man suffer as a *Christian-man*, let him not be ashamed, but let him glorifie God in this behalf; for the time is come that *Judgment* must begin at the *House of God*: If it first begin at us, what shall the end of them be that believe not the Gospel of God? Wherefore let them that suffer according to the Will of God, commit their Souls to him in well-doing.

St. *Paul* saith, 2 *Tim.* 3. All that will live godly in Christ *Iesus* must suffer Perlecution.

St. *John* saith, 1 *John* 2. See that ye love not the *World*, neither the things that are in the *World*; if any man love the *World*, the love of the Father is not in him: For all that is in the *World*, as the lust of the *Flesh*, the *Lust* of the *Eyes*, and the *Pride* of *Life*, is not of the Father, but is of the *World*, which vanisheth away and the *Lust* thereof; but he that fulfilth the Will of God abideth forever

St. *Paul* saith, *Collos.* 3. If ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God: Set your affection on things that are above, and not on things which are on Earth.

Our Saviour Christ saith, *Math.* 18. Whosoever shall offend one of these little ones, that believe in me, it were better for him that a *Millstone* were hanged about his neck, and that he were cast into the Sea.

The Prophet *David* saith, *Psal.* 84. Great are the troubles of the Righteous, but the Lord delivereth them out of all; fear the Lord ye his Saints; for they that fear him lack nothing.

When the Righteous cry, the Lord heareth them, and delivereth them out of all their troubles; but misfortune shall slay the ungodly, and they that hate the Righteous shall perish.

Hear, Oh my People, I assure thee, Oh *Israel*, if thou wilt hearken unto me, there shall no strange God be in thee, neither shalt thou Worship any other God: Oh that my People would obey me; for if *Israel* would walk in my wayes, I would soon put down their Enemies, and turn my hand against their Adversaries.

Our Saviour Christ saith, The Disciple is not above his Master, nor yet the Servant above his Lord; it is enough for the Disciple to be as his Master is, and that the Servant be as his Lord is, if they have called the Master of the House *Belzebub*, how much more shall they call them of his Household so; fear not them therefore.

St. *Paul* saith, 2 *Cor.* 4. Set your selves therefore at large, and bear not a strangers Yoke with the Unbelievers, for what fellowship hath Righteousness with Unrighteousness? What Company hath Light and

and *Darkness*? Either what part hath the Believer with the Infidell, *Q. Mary,*  
*Ans. 1557.* Wherefore come out from among them, and sepeate your  
 selves now, (*saith the Lord*) and touch no unclean thing; so will I  
 receive you, and I will be a Father unto you; and you shall be my Sons  
 and Daughters, *saith the Lord Almighty.*

For neither Eye hath seen, nor the Ear hath heard, neither can it  
 enter into the heart of man, what good things the Lord hath pre-  
 pared for them that love him, *1 Cor. 2.*

Ye are brought neither with Silver nor Gold, but with the preti-  
 ous Blood of Christ, *1 Pet. 1.*

There is none other Name given to men wherein we must be sa-  
 ved, *Afs 4.*

So fare ye well Wife and Children, and leave worldly care, and  
 see that ye be dilligent to pray.

Take no thought (*saith Christ, Mat. 6.*) saying, what shall we eat,  
 or what shall we drink, or wherewith shall we be clothed (for after  
 all these things seek the Gentiles) for your heavenly Father know-  
 eth that ye have need of these things; but seek ye first the Kingdom  
 of Heaven, and the Righteousness thereof, and all these things shall be  
 ministred unto you.

*The Sufferings of Cicely Ormes, wife of Edmund Ormes of  
 Norwich, Worsted-weaver, burnt about the twenty  
 third day of September.*

The occasion of her first apprehending was for that she being per-  
 sent at the death of two Martyrs burnt in the *Lollards-pit*, without Bi-  
 shops-gate in Norwich, for that she said, she would pledge them of the  
 same Cup that they drunk of; she was apprehended and had before the  
 Chancellor, who Examining her concerning the Sacrament of the  
 Altar: He askt her, *what it was the Priest held over his head*, she re-  
 plied, It was Bread, and if said she, you make it any better it is worse:  
 Whereupon the Chancellor, with threatning words, sent her to the  
 Bishops Prison; shortly after she was brought before him again, who  
 offered her, *If she would go to Church, and keep her Tongue, she should be  
 at liberty*, but she refusing his offer, he past Sentence of Death up-  
 on her, and delivered her to the Sheriff, to see her burnt; when she  
 came to the Stake, she said, *welcome the sweet Cross of Christ*; and when  
 the Fire was kindled about her, she said, *My Soul doth Magnifie the  
 Lord, and my Spirit rejoiceth in God my Saviour*, and so finished her Testi-  
 mony in patience.

*Cicely Ormes  
 Martyr.*

At this time, the rage of Persecution was very hot in many Coun-  
 ties, and many were Persecuted at Litchfield, and about seventeen were  
 put to death in Suffex in the Diocess of Chichester, a particular Relation  
 whereof there is little left upon record to make manifest, but the Popes  
 Tyranny was great in many Counties in England in this *Queens*  
 time.



Q. Mary,  
An. 1557.

The Examination of Thomas Sprudence before the  
Chancellor of Norwich

Tho. Spencer  
Martyr.

Chancellor askt him, *whether he had been with a Priest and confest his sins?* He replyed, I have confest my sins to God, and that is sufficient for me.

Then said the Bishop, *wilt thou be sworn to the Pope, as supream head of the Church?* No, said he, not as long as I live, for you cannot prove by the Scripture, that the Pope is head of the Church: *Yes*, said the Bishop, *As the Bell-weather, which weareth the Bell, is head of the Flock of Sheep; even so is the Pope the head of the Church of Christ; and now, good fellow, thou hast wandered long out of thy way like a scattred Sheep, therefore hear this Bell-weather, and come home with us to thy Mother the true Church again.*

Thomas answered, All this is but Natural reason, and no Scripture.

Oh, said the Bishop, *I see you are stout, and will not be answered, therefore you shall be compelled by Law.*

Thomas replyed, So did your Fore-fathers intreat Christ and his Apostles, they had a Law, and by their Law they put him to death; and likewise you have a Law, which is *Tyranny*, and by that you would force me to believe as you do; but I trust the Lord will assist me against all your beggerly Ceremonies, and make your Foolishness known to all the World.

Then said the Bishop, *when were you at Church?*

Thomas said, Never since I was born.

How old are you then, said the Bishop?

I think said he, about forty: Then the Bishop not well understanding him, he explained himself, saying, never since I was born anew; for Christ said unto Nicodemus, *Except you be born again, you cannot enter into the Kingdom of God.*

Then the Bishop told him, *He was a stubborn Fellow, and an Heretic,* and speaking to him of Obedience to the Laws of the Realm.

Thomas relyed, You must consider that I have a Soul and a Body, and my Soul is none of the *Queens*, but my Body and Goods is the *Queens*; and I must give God my Soul, and all that belongeth unto it; that is, I must obey the Laws and Commandments of God, and who-soever commandeth obedience to Laws contrary to Gods Laws, I may not obey them, lest I losse my Soul, but must rather obey God then man; and further told the Bishop, that their graven Images and Ceremonies, were but the *Inventions* and *Imaginations* of their own brain.

Then one standing by, said to the Prisoners, *Are you wiser then all men? will you willingly cast away your selves? My Lord would fain save you, therefore chuse some man where you will, and take a day, my Lord will give it you.*

Then Thomas replyed, If I save my life, I shall lose it, and if I lose my life for Christs sake, I shall find life Everlasting; and if I take a day, when

when the day cometh, I must say then even as I say now, except I will lye, and therefore that needeth not.

Well then, said the Bishop, *Have him away*, and after he had been kept some time a Prisoner in *Bury in Suffolk*, he was burnt in November.

*Q. Mary,*

*An. 1557.*

In the same Moneth were three persons put to death in *Smithfield*, viz. *John Hallingdal*, *William Sparrow*, and *Richard Gibson*, they were several times brought before *Bonner*, who produced several Articles against them, and uied Arguments to perswade them to recant, before he past Sentence upon them, to which *John Hallingdal* replied, Because I will not come to your *Babylonical Church*, therefore you go about to condemn me, then the Bishop askt him, *whether he would persevere in his Opinions?* He replied, He should persist in them until the death; whereupon *Bonner* read the bloody Sentence against him; *William Sparrow* being asked the same Question by the Bishop, he made answer to this effect, That way which you call Heresie, is good and godly, and if every hair of my head were a man, I would burn them all rather then go from the Truth; and said, their Laws and Mafs was naught and abominable; whereupon the Bishop immediately read the Sentence of death against him, and delivered him to the Secular Power, who sent him again to Prison.

Three persons burnt in *Smithfield*.

After the Bishop had ministred several Articles against *Rich. Gibson*; the said *Richard* proposed several Articles to him to answer, yea or nay, or else to say, he could not tell, viz. Whether any man by the holy Ordinance of God ever was, is, or shall be Lord over mens faith? And by what Lawfull Authority any man of what dignity Estate or calling by Office soever he or they be, may use Lordship, or Power over any man for Faith or Conscience-sake?

By what lawful authority or power any man of what dignity, estate, or calling soever he or they be, may be so held as to alter or change the holy Ordinances of God, or any of them, or any part of them?

By what evident tokens Anti-christ and his Ministers may be known, seeing it is written that *Satan* can change himself into the similitude of an *Angel of Light*?

What is the *Beast* which maketh war with the *Saints of God*, and doth not only kill them, but also will suffer none to buy nor sell, but such as worship his Image, or receive his mark in their right-hands, or in their fore-heads, his Name or the number of his Name, or do worship his Image which by the just and terrible Sentence of God already decreed, shall perish in Fire and Brimstone, before the holy Angels, and before the Lamb, and they shall have no rest day nor night, but the smoke of their torment shall ascend up for evermore?

Also what is the *Gordious Glittring Whore* that sitteth upon the *Beast*, with a *Golden Cup* in her hand, full of *Abominations*, with whom the *Kings of the Earth* have committed *Fornication*, and the *Inhabitants of the Earth*, and she her self also is drunken with the blood of the *Saints*, which is the *Wine of her Fornication*, whose flesh the horns of the *Beast* shall tare in pieces, and burn her with Fire?

At the last time of his appearing at the Consistory before the Bishop the

*Q. Mary,* the Bishop asking him, *If he knew any cause, why Sentence should not be*  
*An. 1557.* *past against him?* He answered, That they had nothing against him,  
 justly to condemn him for; the Bishop replied, saying, *He was an*  
*evil man;* Richard Gibson answered, I may say so of you also: Then  
 the Bishop hastning on to his Sentence, *Admonisht him to remember*  
*himself, and save his Soul;* Gibson told the Bishop, He would not hear  
 his babbling; and said further, blessed am I, that am cursed at yours  
 hands; and so the Sentence was read against him, and he was com-  
 mitted to Prison; and shortly after was burnt with the two before  
 mentioned.

At the bottom of his Articles he incerted these two Scripture  
 following.

Ascribe unto the Lord, Oh ye mighty, ascribe unto the Lord wor-  
 ship and strength; give unto the Lord the Honour of his Name, and  
 bow your selves to the Majesty of the Lord.

I will hearken what the Lord God will say, for he shall spake  
 peace unto his people, that they turn not themselves unto foo-  
 lishness.

April the 6th 1557. By me Richard Gibson.

*John Rough  
 & Margaret  
 Mearing  
 Martyrs*

In this furious time of Persecution *J. Rough* and *Margaret Mearing,*  
 were also burnt at *London* on the 22th day of the Moneth called *De-*  
*cember;* this *John Rough* was born in *Scotland,* and in his zeal for the  
 Truth, he abhorred the Idolatry and Superstition in Religion practiced  
 in that Country; and therefore traveled into *England,* where after the  
 death of King *Edward* the sixth, perceiving the alteration that was  
 like to be in Religion, and the Persecution that would thereupon a-  
 rise, and looking at his own weakness fled with his Wife into *Free-  
 land,* where they laboured with their hands for their maintenance;  
 but shortly after he returned again into *England,* and arriving at *London,*  
 he heard of a Society of godly People that assembled privately in Re-  
 ligious Exercise, to whom he joyned himself, and continued Exerci-  
 sing his gift in preaching unto them, until he was through the trea-  
 chery of a false Brother betrayed and apprehended by the Vice-  
 Chamberlain of the Queens House, being taken at a religious Meeting  
 at the *Sarriens-head* in *Islington;* after Examination before the Coun-  
 cil, he was sent to *Newgate,* and his Examination in a Letter to *Bonner,*  
 to proceed against him as an Heretick.

*Bonner* being minded to make quick dispatch with him, within  
 three dayes after the receipt of the Letter sent for him from *Newgate,*  
 to his Palace at *London,* where he had several Articles ready drawn  
 up against him, for denying the seven Sacraments, the Latine Ser-  
 vice, and the Popes Supremacy, &c. After he had answered to these  
 Articles, he was dismissed till next day, and then he was brought  
 again before the Bishop and others, who perceiving his constancy to  
 his profession, they ordered him to be brought the next day to the o-  
 pen Consistory, and there condemned him as an Heretick, and de-  
 livered him to the Secular Power, who sent him to *Newgate,* and  
 shortly



shortly after he was burnt in *Smithfield*, at half an hour past five a *Q. Mary*,  
clock in the morning.

*An. 1558.*

*A Letter written by John Rough, unto certain of his Friends,  
confirming, and strengthening them in the Truth.*

The comfort of the holy Ghost make you able to give consolation unto others, in these dangerous dayes when *Satan* is let loose, but to the tryal only of the chosen, when it pleaseth our God to sift his *wheat* from the *chaff*; I have not leasure and time to writ, the great *Temptations*, I have been under, I speak to Gods Glory, my care was to have the sences of my Soul opened, to perceive the voice of God, saying, Whosoever denyeth me before men, him will I deny before my Father, and his Angels, and to save the life Corporal, is to lose the life Eternal; and he that will not suffer with Christ, shall not reign with him; therefore most tender Ones, I have by Gods Spirit given over the Flesh, with the fight of my Soul, and the Spirit hath the victory, the Flesh shall now ere it be long leave off to sin, the Spirit shall reign Eternally; I have chosen the death, to confirm the Truth by me taught; what can I do more? Consider with your selves, that I have done it for the confirmation of Gods Truth; pray that I may continue unto the end, the greatest part of my assault is past I praise my God: I have in all my assaults felt the present aid of my God, I give him most hearty thanks for it; look not back, nor be ashamed of Christs Gospel, nor of the Bonds I have suffered for the same, thereby you may be assured it is the *true word of God*, the holy Ones have been sealed with the same, (*Mark.*) Its no time for the loss of one man in the Battely, for the Camp to turn back, up with mens hearts, blow down the daubed Walls of Heresie, let one take the Banner, and another the Truinpet, I mean not to make corporal resistance, but pray, and ye shall have *Elias's* defence, & *Elizeas* Company to fight for you; the cause is the Lords: Now my Brethren, I can write no more, time will not suffer, and my heart with Pangs of Death is assaulted, but I am at home with my God; yet alive, pray for me, and salute one another with a holy Kifs; the Peace of God rest with you all, Amen.

From *Newgate Prison*, in haste, the day of my Condemnation.

*John Rough.*

*Another Letter of John Rough's, written to the Congregation  
two dayes before he suffered.*

The Spirit of all Consolation be with you, aid you, and make you strong to run to the fight, that is laid before you, wherewithal God in all Ages hath tryed his Elect, and hath found them worthy of himself, by coupling to their Head Christ Jesus, in whom, who so desireth to live godly, the same must needs suffer Persecution, for it is given unto them not only to believe, but also to suffer; and the Servant,

E e e

or

Q. Mary,  
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or Scholler cannot be greater then his Lord or Master: But by the same way the Head is entered, the Members must follow; no life is in the Members which are cut from the Body; likewise we have no life but in Christ; for in him we live, move, and have our being; dear Hearts, now departing this life to my great advantage, I make change of Mortallity with Immortallity, of Corruption to put on Incorruption, to make my Body like to the *Corn* cast into the ground, which except it die first, can bring forth no good Fruit, wherefore Death is to me great advantage; for thereby the Body ceaseth from sin, and afterwards turneth into the first Original, but after it shall be changed, and made brighter then the Sun or Moon; what shall I writ of this corporal death, seeing it is decreed of God that all men shall once dye, happy are they that dye in the Lord, which is to dye in the Faith of Christ, professing and confessing the same, before many Witnesses; I praise my God, I have past the same Journey, by many *Temptations*; the Devil is very busy to perswade, the World to entice with promises and fair words, which I omit to write, least some might think I do hunt after vain glory, which is farthest from my heart: Lastly the danger of some false Brethren, who before the Bishop of London purposed to confess an Untruth to my face; yet the God that rul'd *Balaam* moved their hearts, where they thought to speak to my Accusation, he made them speak to my purgation, what a Journey (by Gods power) I have made, these eight dayes before this day, it is above Flesh and Blood to bear; but as *Paul* saith, *I may do all things in him which worketh in me, Jesus Christ*. My course, Brethren, have I run, I have fought a good fight, the *Crown of Righteousness* is laid up for me, my day to receive it is not long to; pray Brethren, for the Enemy doth yet assault; stand constant unto the end, then shall you possesse your Souls; walk worthily in that vocation wherewith you are called, comfort the Brethren; salute one another in my name; be not ashamed of the Gospel of the Cross by me preached, nor yet of my suffering; for with my Blood I affirm the same; I go before, I suffer first the bairing of the Butchers-dogs; yet I have not done what I should have done, but my weakness, I doubt not is supplied in the strength of Jesus Christ, and your Wisdoms and Learning will accept that small Talent, which I have distributed unto you (as I trust) as a faithful Steward; and what was undone, impute that to frailty and ignorance, and with your love cover that which is and was naked in me; God knoweth ye are all tender unto me, my heart bursteth for the love of you, ye are not without your great Pastour of your Souls, who so loveth you that if men were not to be sought out (as God be praised, there is no want of men) he would cause stones to Minister unto you; cast your care upon that Rock, the Wind of Temptation shall not prevail; fast and pray, for the dayes are evil; look up with your Eyes of hope, for the Redemption is not far off: And also that which is behind of the blood of our Brethren, which shall also be laid under the Altar, shall cry for your relief; time will not now suffer me to write longer Letters; the Spirit of God guide you in and out, rising and sitting, cover you with the Shaddow of his Wings, defend you

you against the Tyranny of the Wicked, and bring you happily unto the Part of eternal felicity, where all tears shall be wiped from your eyes, and you shall alwayes abide with the Lamb.

*Q. Mary,*  
*An. 1557.*

*John Rough.*

*The Sufferings, and cruel Torments sustained by Cutbert Simson, of London, at the hands of the cruel Papists.*

This *Cuthbert Simson* was a man of a zealous and faithful Spirit for Christ, and the true Flock in *London*, in that day wherein they greatly suffered, he ceased not daily to labour and earnestly to endeavour their preservation from the corruption of the *Popish Religion*, his pains, zeal, travail, patience and fidelity was not easily to be expressed, as saith the Record. A Relation of his cruel Usage in the Tower, is as followeth.

*Cuthbert  
Simson  
Martyr.*

On the 13th day of the Moneth called *December* he was sent to the Tower by the Councel, and on the *Thursday* following, he was called into the *ware-house* before the Constable of the Tower, and the Recorder of *London*, who prest him to discover the persons he had willed to come to the *Meeting* he belonged to; but he answered, he would declare nothing, whereupon he was set in the Rack of Iron the space of *three hours*, then they asked him, *If he would tell them*, he answered as before, then was he loosed and carried to his Lodging, and on the day called *Sunday* following was brought to the same place again, before the *Lieutenant* and *Chelmly* Recorder of *London*, who again Examined him, he answered as before: Then the *Lieutenant* swore by God, he should tell, and caused his two fore-fingers to be bound together, and put a small Arrow betwixt them, and drew it threw so fast that the blood followed, and the Arrow broke; then they Rackt him twice, and then carried him to his Lodging again; and ten dayes after the *Lieutenant* asked him, *If he would confesse*, to whom he answered, He had said as much as he would; then about five weeks after, he sent him to a high Priest, who past the *Popes curse* upon him for bearing Witness to the Resurrection of *Jesus Christ*. When he was brought before *Bonner*, several Articles were objected against him, as denying the *Sacraments* and *Ceremonies* of the Church, and for being at several great *Meetings, Assemblies* and *Conventicles*. At the same time there were two other persons Examined before *Bonner*, viz. *Hugh Fox*, and *John Devenish*, against whom the *general common Articles* were produced, and they were condemned and burnt with *Cuthbert Simson* in *Smithfield*, upon the 28th day of the Moneth called *March*, for whose constancy to the Lord in his Quarrel, his Name be exalted for evermore.

*Hugh Fox  
and Jo. De-  
venish Mar-  
tyrs.*

*Some Passages wrote in a Letter from Cuthbert Simson to his wife, out of the Cole-house, are as followeth.*

Dearly beloved in the Lord *Jesus Christ*, I cannot writ as I do wish unto you; I beseech you with my Soul commit your self under  
the



Q. Mary,  
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the mighty hand of our God, trusting in his Mercy, and he will surely help us, as shall be most unto his Glory, and our everlasting comfort, being sure of this, that he will suffer nothing to come unto us, but that which shall be most profitable for us; for it is either a *Correction* for our *Sins*, or a *Trial* of our *Faith*, or to set forth his glory, or for all together, and therefore must needs be well done, for there is nothing that cometh unto us but by our heavenly *Fathers* providence; and therefore pray unto our heavenly *Father*, that he will ever give us his *Grace* to consider it; let us give most hearty thanks for these his *fatherly corrections*, for as many as he loveth he *correcteth*: And I beseech you now, be of good cheer, and count the Cross of Christ greater Riches then all the vain-pleasures of *England*: I doubt not but you have Supped with Christ at his Table, I mean believed in him, for that is the effect, and then must you drink of his Cup, I mean his Cross (for that doth the Cup signifie unto us) take the Cup, and then shall you be sure to have the good Wine Christ's Blood to thy poor thirsty Soul; pray continually, in all things give thanks. In the Name of Jesus shall every knee bow.

Cuthbert Simson.

One thing more I thought meet to mention, which I find upon record concerning this *Cuthbert Simson*, which some may hardly believe who are apt to think all things incredible, which vary from the common course and order of Nature, and may look upon this to be more a Phantasie, then a real Vision, but I shall relate the matter in short, as I find it, and so leave it to the tender Reader to judge of it.

The day before this *Cuthbert Simson* was condemned, he being in the Stocks in the Bishops *Cole-house*, *Cluny* the Keeper, about nine at night (according to his usual manner) came to see whether his Prisoner was safe, and lockt the Doors, about two hours after *Cuthbert* heard one coming in to him, first opened the Outward-door, then the Inner-door, and though there was no Candle, yet he saw a great brightness and light, most comfortable and joyful to his heart, and this he declared to one *Austen* and others, and expressed much joy and solace in declaring of it; and the Vision that he saw was comfortable unto him.

Soon after suffered *William Nichol*, who was burnt for the same cause at *Haverfordwest* in *Wales*, and *William Seaman*, *Thomas Carman*, and *Thomas Nudson* suffered in *Norfolk*.

William  
Seaman  
Martyr.

*William Seaman*, was an Husbandman, of the age of twenty six years, dwelling in *Mendlesham* in the County of *Suffolk*; he was persecuted by one *Sr. John Terril*, who searched his house for him by night, but missing of him, he set his servants to search for him, and when they had apprehended him, brought him before their Master, who asked him, why he would not go to Mass, and receive the Sacrament; *Seaman* replied, because it was an Idol he would not receive it; wherefore *Terril* sent him to *Hopton* Bishop of *Norwich*, to deal with him, who after he had examined him, soon passed his bloody sentence of death against him; This *Seaman*, when he died, left behind him a Wife

a Wife, and three young Children, which her Husband being taken away, one would have thought should have moved those pretended Christians to some pity towards her, but instead of shewing pity, they persecuted her out of the Town of *Mendlesham*, because she refused to hear Mass; and one *Coles*, Lord of the said Town, caused all her Goods, and Corn, to be seized and taken away.

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Another of these Sufferers, was *Thomas Hudson*, of *Ailesbam* in *Norfolk*, he was thirty years of age, by trade a Glover, and a very honest poor man, having a Wife and three Children, and labouring alwayes dilligently in his imployment, being zealous for that Truth which bore testimony against the Papists blasphemous preaching, who put the Draugh and Darnel for the Wheat, and that he might avoid their Idolatries, and Superstition he absented from his house, and went into *Suffolk* a long time, and there remained, traveling from one place to another, at last he returned home again to comfort his Wife and Children, being troubled at his absence, when he was come home, he conceiving his continuing there would be dangerous, he and his Wife devised to make him a place among his Fagots, to hide himself in, where he remained all day exercising himself in reading and prayer, and thus he continued for about the space of half a year; but at last his Zeal and Courage arose, and he walked abroad several dayes openly in the Town, crying out continually, against the Mass, and such like trumpery, and for three dayes and three nights together refused meat, or to talk with any; one *Berry* Vicar of the Town, and one of the Bishops Commissaries, caused the Officers to watch for him, who upon the twenty second day of the Month called *April*, apprehended him by the break of the day, and led him to *Berry* the Commissary, who examined him after this manner.

*Doeſt thou not believe, said Berry, in the Sacrament of the Aliar, what is it?*

*Hudson* replied, it is worms meat, my belief is in Christ.

*Berry, Doeſt thou not believe the Mass to put away Sins?*

*Hudson*, No, God forbid, it is a patcht Monster, and a disguised Puppet, more longer a piecing, then ever was *Solomons* Temple.

At which words *Berry* stamped and fumed, and said, *Well, thou Villain, I will write to my Good Lord the Bishop.*

*Hudson* said, There is no Lord but God.

Then he asked *Hudson*, whether he would Recant? to which he replied, the Lord forbid; I had rather die many deaths then do so.

This *Thomas Hudson*, and the other two being brought to the *Lollards-pit*, and there standing with Chains about them, on a sudden *Thomas Hudson* came forth from under the Chain, which made some to doubt that he would have recanted, but his two Companions at the Stake exhorted him, and comforted him, in the Bowels of Christ; but *Hudson* felt more in his Heart and Conscience then they did conceive was in him, for he was compassed with great grief of mind, not for his death, but for lack of the feeling of Christ, for which he kneeled down, and prayed earnestly unto the Lord, who at last according to his mercies gave him comfort, and then he said,

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now I thank God I am strong, and so went to the Stake to his Fellows again, and they all suffered constantly, and joyfully to the Magnifying of the Lords Name.

Before I proceed to give a further Account of such as suffered Martyrdom, its necessary to give a short Account of the said end of this Persecuting Commissary *Berry*, who Persecuted *Thomas Hudson*, and others to death, as I find it recorded.

This *Berry* in his rage was very fierce against many godly People in the Town of *Ailesham*, he burnt all good Books he could get, and persecuted men for their Consciences, and compelled many to Idolatry, and being Rich, and in great Authority, he had the more power to Persecute; he divorced many men and women for Religion, he was a great Swearer, and given to Women, (to write saith the History) how many *Concubines* and *whores* he had, would be incredible; but mark what Judgments the Lord brought upon him for his wickedness.

On a time, a poor man speaking a word to him, he struck him such a blow, with the swingle of a staile, that he presently died thereon, for which (as is said) *Berry* held up his hand at the Bar.

And shortly after one *Alice Oxes*, of the Parish of *Ailesham*, coming into his House, and going into the Hall, he met her (and being before moved) smote her with his fist, whereby she was fain to be carried home, and the next day was found dead in her Chamber.

A Judg-  
ment of  
God upon a  
Persecutor.

When this Priest heard that Queen *Mary* was dead, and that the glory of their triumph quailed, the day called *Sunday* following, he made a great Feast, and had one of his *Concubines* there present, with whom he was in his Chamber after Dinner, until he went to that he called his Evening-song, where he Ministred Baptism, and as he was going home, between the Grave-Yard and his House, he fell down suddainly to the ground with a heavy gracen, and never stirred after, and thus the Judgments of God was evidently seen to be Executed upon him, by all that beheld him.

In the same Moneth that the aforesaid three suffer'd at *Norwich*, there was two men and one woman burnt at *Colchester*, viz. *William Harris*, *Richard Day*, and *Christian George*.

In the next Moneth, being the Moneth called *June*, a short, but sharp Proclamation came forth to prohibit the spreading several good Books, therein condemned under the title of Heresie and Sedition, laying the injunction so strickt, that whosoever should be found to have any such Books in their custody after the Proclamation came forth, should be reputed as Rebels, and to be Executed forthwith according to the order of Martial Law.

Shortly after several persons were apprehended, being assembled in a religious exercise in a back Close near *Islington*, two and twenty of whom were committed to *Newgate*, and there remained seven weeks before they were Examined, seven of these two and twenty were afterwards burnt in *Smithfield* and six at *Brainford*.

One of them, viz. *Reginald Eastland* being required by the Bishop to answer upon Oath to the Articles charged against him, refused, saying,



saying an Oath was to end strife, but to begin strife (said he) an Oath is not lawful; and therefore choosed rather to suffer what punishment they would inflict upon him, then to swear the matter against himself.

*Q. Mary,*  
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After Bonner had past Sentence upon Roger Holland, one of them that was burnt in *Smithfield*, Roger spoke to this effect; I am said he Moved by the Spirit of God to say, that God will shorten your hand of cruelty, and after this day in this place shall there not be any put to the Tryall of Fire and Faggot, and as he was speaking and exhorting the People, the Bishop turned back and charged the Keeper, that none should speak with him without leave; being brought to the Stake, he spake after this manner, *Lord I most humbly thank thy Majesty that thou hast called me from the state of Death, unto the Light of thy heavenly word, and now unto the fellowship of thy Saints, that I may sing and say, holy, holy, holy, Lord God of hosts; and Lord into thy hands I commit my Spirit; Lord bless these thy People, and save them from Idolatry.*

Amongst these persons apprehended at *Islington*, some of them were Scourged or Whipped by Bonner with his own hands; upon his deformed Effigies in Whipping them, one made some Latine Verses, the which in *English* are as followeth.

Muse not so much, that Natures work,  
is thus deformed now:

With belly blown, and head so swoln,  
for I shall tell you how;

This *Canibal* in three years space  
two hundred Martyrs slew,

They were his food, he lov'd so blood,  
he spared none he knew.

It should appear that blood feeds fat,  
if men lye well and soft:

For Bonners belly waxt with blood,  
though he seem'd to fast oft.

Oh, bloody Beast, bewail the death  
of those that thou hast slain;

In time repent, since thou canst not  
their lives restore again.

*Thomas Henshaw*, and *John Wills* were taken and sent to the *Colehouse*, and from thence *Wills* was had to *Fulham*, and there was kept eight dayes in the Stocks; in which time Bonner much abused him, oftentimes raping him on the head with a Stick, and stirring him under the Chin, saying, *He looked down like a Thief*, and then had him into his Orchard, and in an Arbour, where he Whipt *Tho. Henshaw*, he Whipt him; first, with a Willow-rod, and then with a Birchen-rod, labouring and dealing his blows so long as his fat panch could endure with breath, oftentimes the Bishop speak to *Wills* to this effect,  
*They*

*Q. Mary, They call me (said he) bloody Bonner, I would fain be rid of you, a vengeance on you, you have a delight in burning: If I might have my will, said he, I would sow up your Mouthes, and put you into a Sack and drown you; and thus much concerning the two and twenty taken at Islington.*

*Rich. Yeoman  
Martyr.*

The next that suffered was *Richard Yeoman*; after the Persecution arose, at which time he was put out of his Living, he was put to great straits, so that he was forced to travel from place to place, selling *Pins* and *Laces* to get a livelihood to maintain his Wife and Children, at last was apprehended by order from one called Justice *Moyle*, who set him in the Stocks a day and a night, but having no evident matter to charge him with, let him go again, and returning home to *Hadley*, Persecution against him was so hot, that his Wife kept him privately a whole year in a Room lockt up all day, where he carded Wool to get Bread for his Family, although he was Seventy Years Old; at last the Priest of the Town, one *Newall*, having intelligence of it, searched his House one night, and took him out of his Bed, and put him in the Cage and in the Stocks until day.

At the same time the said *Newall* had caused to be put into the Stocks one *John Dale*, and there had kept him two or three dayes, for speaking to him in the time of his Executing the *Romish Service*, and saying, *O Miserable Blind Guides, will ye ever be Blind Leaders of the Blind? Will ye never amend? Will ye never see the Truth? Will neither Gods Threats, nor Promises enter into your Hearts? Will the Blood of Martyrs nothing mollifie you? O Crooked and Perverse Generation.* Out of the Stocks they were both taken, and bound like *Thieves*, and set on Horse-back, and their Legs bound under the Horses belly, and so carried to the Goal at *Eury*, where they were put in Irons, and thrown into the lowest Dungeon, where *John Dale* fell sick and died; after he was dead *Richard Yeoman* was removed to *Norwich Prison*, where after close Imprisonment for some time, being Examined and Required to submit himself to the *Pope*, he said, I defie him, and all his detestable Abominations; whereupon he was condemned and burnt.

There was also a Young man, one *Joh. Alcock*, a Sheer-man by Trade, who being in the Market at *Hadley*, and *Newall* the Priest coming by with procession, because he would not move his Cap, nor shew any sign of reverence, he caught hold on him, and called for a Constable, and said, *Here's an Heretick, and a Traytor, hae him to the Stocks*; and afterwards he was committed to Prison, and shortly after carried him up to *London*, where he was long time kept Prisoner in *Newgate*; where after many Examinations, and Troubles, for refusing to submit to the *Romish Religion*, he was thrown into the lower Dungeon, where falling sick he died in Prison.

*Thomas  
Benbridge  
Martyr.*

*Thomas Benbridge* of the Diocess of *VVinchester*, a Single man and one called a Gentleman, who thought he might have enjoyed the pleasures of the World, if he would have conformed, yet he rather chused quietness and peace of Conscience, and therefore manfully withstood the *Papish Doctrines*, and was therefore condemned by Doctor *VVhite*

White Bishop of Winchester, but being brought to the Stake, they used many insinuations, to cause him to recant, to whom at first he said, *Away Babyloson, away*; the Fire being kindled, he was surpris'd with fear, so that he cryed out, *I recant*, but before they would take him from the Stake, his Adversary caused him to subscribe Articles upon a mans Back, and then he was taken from the Stake, and committed to Prison, where being troubled in Conscience that he had subscribed the Articles, he signified so much unto his Enemies, who about a week after brought him again to the Stake and there burnt him.

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In this same Year, which was the last Year of Queen Mary, *Ja. Cook* a Sawyer, *Robert Miles* a Sheer-Man, *Alexander Lane* a Wheelright, and *James Asby* a Batchellor, they were all four Examined before *Hopton* Bishop of Norwich, *Edward Valgrave* Knight, and others; the chief thing they demanded in there Examination, was, to know why they refused to go to Church (so called) to which they answered, to this effect, that it was against their Consciences, and that they could not follow false Gods; after their Examination they were all four condemned, and burnt at *Edmundsbury* about the beginning of the Moneth called *August*, which was not long before Queen Mary fell sick.

In the Month called *November* following *Alexander Gouch* and *Alice Driver* suffered at *Ipswich*: The Woman in her Examination smiling upon Doctor *Spencer* that examined her, he said, *Woman, why dost thou laugh us to scorn?*

*Alexander Gouch and  
Alice Driver Martyrs.*

She replied, whether I do or no, I may well enough, to see what Fools you be.

Then the Chancellor askt her, *wherefore she was brought before i m.*

*Alice Driver*, Wherefore, said she, I think I need not tell you that, for you know it better then me, and if you know not, you have done me much wrong to keep me in Prison, and know not the cause why.

Chancellor, Woman, Woman, *what sayst thou to the blessed Sacrament of the Altar?* To which she made no answer, till he askt her the second time, and then she told him, she knew not what he meant thereby, having not read in all the Scriptures of such a Sacrament; and askt him, what a Sacrament was?

The Chancellor replied, *It is a Sign, and another Doctor* standing by, said, *It was a Sign of an holy thing.*

*Alice* answered, Its true, it is a Sign indeed, and therefore cannot be the thing signified; thus far we do agree.

The Doctor standing by, said, Christ said to his Disciples, *Take eat this is my Body*; Ergo.

*Alice Driver*, Whether was it Bread he gave unto them?

Doctor, No, *It was his Body.*

*Alice*, Then, was it his Body they did eat over night?

Doctor, Yes, *it was his Body.*

G g g

*Alice,*



*Q. Mary,*  
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*Alice, What Body was it then was crucified next day?*

*Doctor, It was Christs Body.*

*Alice, How could that be, when his Disciples had eaten him over night, except he had two Bodies; then the Chancellor commanded the Goaler to take her away.*

*Alice, Now you are not able to resist the Truth, you command me to Prison again; well the Lord in the end shall judge our cause, and to him I leave it.*

The next day she was brought before them again, The Chancellor askt her, *what she said to the Blessed Sacrament of the Altar?*

*Alice, I will say nothing to it, for you will neither believe me, nor your selves; for yesterday I askt you what a Sacrament was, and you said it was a sign, and I agreed thereto; and now you ask me again of such a Sacrament, which I never read of in the Scriptures.*

Chancellor, *Thou naughty woman, thou lyeest, we did not say it was a Sign.*

*Alice, Why, are not you the men that you were yesterday; will you eat your own words; are not you ashamed to lye before all this Multitude here present, who heard you speak the same. The Doctor that sat by, told her she was deceived, there was three Churches.*

*Alice said, Is there mention of so many in the Scripture; shew me the place where it is written?*

The Doctor *feeling for a Bible, but had none.*

*Alice said, you are a good Doctor, to sit here a Judge, and have not the Book of the Law by which you should Judge.*

Doctor, *Have you one?* No, said she, *Then said he, I am as good a Doctor as you.*

*Alice, I had one, but you took it from me (as you would take me from Christ if you could) Then the Chancellor having no more to say, rose up, and read the Sentence in Latine against her, and committed her to the secular Power, and shortly after A. Gouch and she were burnt together at Ipswich.*

Shortly after *Philip Humsfrey, John David, and Henry David* his Brother were all three burnt in *Bury in Suffolk*, for the cause of Religion, being prosecuted by *Clement Higham* Knight, the same Month that *Queen Mary* died.

About this time also suffered at *Exeter* a poor Woman whose name was *Presb*, this Woman going into *Peters Steeplehouse* in *Exeter*, and seeing one making new Noses to certain Images which were disfigured in *King Edwards* time, she reproved him, saying, what a mad man art thou to make them new Noses which within a few dayes shall all lose their heads, for these words she was clapt fast and close in Prison; this poor Woman was by many wayes tryed both by hard imprisonment, threatnings, taunts and scorns, but neither frowns nor flatteries would prevail to move her from her profession, but she continued an Example of Constancy to all that professed the Truth, which her Enemies perceiving, they removed her from the Bishops Prison

Prison to *Guild-Hall*, where she was exhorted to leave her fond Opinions, telling her, she was not fit to meddle with such high matters. *Q. Mary, An. 1558.*

Though I am not, said she, yet with my death I am content to be a Witness of Christ's death: And I pray you, make no longer delay with me, for my heart is fixed, and I will never turn to your superstitious doings.

Then the Bishop said, *The Devil did lead her.*

No said she, it is the Spirit of God which leadeth me, and which called me in my Bed at Midnight, and opened his Truth to me. Then the Priests and others, *shouted and laughed at her*: When the Sentence was read against her, and she was condemned to be burnt to death; she lifted up her Voice, and said, *I thank thee my Lord, my God, this day have I found that which I have long sought for*: At which words, *They mockt her*, and so being brought to the Stake, she was as lively and cheerful in her Countenance, as if she had been prepared for that day of her Marriage, to meet the Lamb; and so she ended this Mortal Life. She was a Woman very patient in her Words and Answers, in her Apparel, Meat and Drink, moderate and sober, and would never be idle, and was a great comfort to such as talked with her; and in her trouble she refused to take Money, saying, whilst I am here God has Promised to feed me, and I am going to a City where there is no need of Money: And in the time of her suffering she forsook Husband Children, who Persecuted her because she would not stoop to Idolatry, and when after Sentence and Judgment was given against her, they offered her that if she would recant and turn, her life should be spared: Nay, said she, God forbid that I should lose life Eternal for this life; I will never turn from my heavenly Husband to my earthly Husband, from the fellowship of Angels to Mortal Children. If my Husband and Children were faithful, then am I theirs; God is my Father, my Sister, my Brother, and my Friend most faithful.

We are now come to a stop of the Issue of Blood, and the rage of Persecution; for the Testimony of Truth in Queen *Maryes* time, and the last that suffered in her time, were five that were burnt at *Canterbury*, about six dayes before her Death, viz. *John Cornford of Worsham, Christopher Browne of Maidstone, Jo. Hurst of Albford, Alice Sloth, Katherine Tynley*, which five persons being in the custody of the Arch-Deacon of *Canterbury*, who being at *London*, and understanding the danger of the Queens dying, Posted home to dispatch them out of the way; in the which fact, the Tyranny of this Arch-Deacon, seemeth to exceed *Bonner's* cruelty; for several that were under his custody, were delivered by the Death of the Queen; after they had suffered many great Exercises and Tryals.

Five persons burnt at *Canterbury*.

Here

Q. Mary,

*An. 1558.* Here followeth an Account of such who suffered Tryals and Imprisonments for their Profession of the Truth, and who in all likelihood had also been burnt for the same, had not God, through his Mercy and Providence preserved them by the Death of the Queen.

This Examination was on the 26th of April, 1557.

At this time divers there were in many places of the Realm Imprisoned, whereof some were but newly taken, and not Examined, some begun to be Examined, but were not condemned, several were Examined and condemned, but no Writ being sent down escaped; others were condemned, and the Writ sent down for there burning, but the Bishop, Chancellor, and Queen happening to die together, about one time, they were Marvelously preserved, amongst whom was one John Hunt, and Richard white, both Imprisoned at Salisbury, and other places, where they lay above two years, and were often troubled by Priests and Bishops; Richard white being brought before Capon Bishop of Salisbury, and Brookes Bishop of Gloucester, and a great number of other Priests; Bishop Brookes said, *Is this the Prisoner?* and said, *Friend, wherefore comest thou hither?*

White, I trust to know the cause, for the Law saith, in the Mouth of two or three Witnesses, things must stand.

Dr. Capon. Did not I Examine thee of thy faith?

White, No, you did not Examine me, but commanded me to the Lollards Tower, and that no man should speak with me, and now I do require mine Accuser; say what I have said, and I will answer you.

Then the Chancellor said, *Then shalt confess thy Faith ere thou depart, and my Lord of Gloucester shall Examine thee.*

White, I am not ashamed of the Gospel of Christ, because it is the power of God to Salvation to all that believe; and St. Peter saith, *If any man do ask thee a reason of the hope that is in thee, make him a direct answer, and that with meekness:* And being referred to the Bishop to Examine him, he said, Will you take the pains to wet your Coat in my blood? Be not Guilty thereof, I warn you, and that before hand.

Brookes, I will do nothing contrary to our Law, declare thy faith (said he) concerning the Sacrament of the Altar.

White, What is a Sacrament? I find not that word Sacrament in the Scriptures.

Much discourse they had concerning the Sacrament of the Altar, which for brevities sake is omitted; and at last the Bishop cried, *Away with him to the Lollards Tower, and dispatch him as soon as you can;* this was the Substance of his Examination.

The occasion of his and his Companions long detainment in Prison, and not Executed, was the moderation of the Under-Sheriff, who when he had received the Writ to burn them, said, *I will not be guilty of these mens blood,* and immediately burnt the Writing; within few dayes after, the said John Hunt and Richard white, being in a low and



and dark Dungeon, in an Evening fell upon their knees to prayer, but could not utter words for weeping and tenderness of Heart, and so continued a great while in tears, the next morning news was brought them that the Chancellor their great Enemy was dead, who died about the same time that they were in such a weeping frame; however, they there continued in Prison till the coming in of Queen Elizabeth, and then were set at Liberty.

At this time also was delivered by the Providence of God, one John Fetty, a poor Taylor of *Clarkenwel*, whom his Wife complained of to the Priest of the Parish, for that he would not go to Mass, and be partaker of their Idolatry, notwithstanding this unkind fact of his Wife, yet did he cherish her and provide well for her, but notwithstanding his gentle dealing with her, and that she had recovered her health, having been ill, did again accuse him, whereupon he was apprehended, and by one of the Queens Commissioners sent to the *Lollards Tower*, where he was put into the painful Stocks, and had a dish of Water set by him with a Stone put in it, after he had layn there about two weeks hanging in the Stocks, sometimes by one Leg and one Arm, and sometimes by the other, and sometimes by both; it happened that one of his Children, a Boy of the Age of about eight or nine Years came to the Bishops House, to see if he could see his Father, at his coming thither, one of the Bishops Chaplains asked him, *What he lackt?* The Child answered, that he came to see his Father; the Chaplain said, *Who is your Father?* The Boy pointing towards *Lollards Tower*, told him, that his Father was in Prison there. *Why*, said the Priest, *thy Father is an Heretick*: No, said the Boy, my Father is no Heretick; but you are an Heretick, for you have *Balaams mark*.

With that the Priest took him by the hand and led him into the Bishops House, and there stript him naked amongst them, and in a most shameful manner, without all pity, Whipt and Scourg'd this poor Child, till he was all in a gore blood, and then caused *Cluney* the Keeper to carry him in his Shirt to his Father in Prison, the blood running down by his heels.

The poor man seeing his Child, cryed out for sorrow, *Alas, Will*, who has done this to thee, the Boy answered, As I was seeking to come to see you, a Priest with *Balaams mark*, took me into the Bishops House, and there I was so used. *Cluney* the Keeper heering this, pulled the Boy out of his Fathers hands, and carried him back again to the Bishops House, where they kept him three dayes. at the three dayes end, the Childs Father was brought before *Bonner*, and coming into the Bishops Chamber, he said, God be here, and Peace.

Then said *Bonner*, *That is neither God speed, nor Good morrow.*

Then said *Fetty*, if you kick against this peace, this is not the place that I seek for, and espying a Crucifix lying in the Window, he asked the Bishop, whether Christ was handled so cruelly as he was there pictured?

Yea, *That he was said the Bishop.*

H h h

Fetty

*Q. Mary,*  
*An. 1558.*

*Fetty*, Even ſo cruelly do you handle ſuch as come before you ; for you are unto Gods people as *Caipha* was unto Chriſt.

Then ſaid the Biſhop thou art a vile Heretick, and I will burn thee, or elſe I will ſpend all that I have to my Gown.

Nay, ſaid *Fetty*, you were better give your Gown to ſome poor body, that he may pray for you. But notwithstanding this talk the Biſhop conſidering what danger the Child was in, by reaſon of their cruel whipping, and cruelty uſed towards him, let the father and him both go at Liberty, but within fourteen dayes after the Child dyed.

*The Martyrdom of Nicholas Burton Engliſhman, and Merchant in Spain.*

*Nicholas*  
*Burton*  
*Martyr in*  
*Spain.*

The fifth day of *November* in the year 1560. *Nicholas Burton*, Merchant of *London*, being in the City of *Cadiz*, was apprehended by the Officers of the Inquiſition, who knowing himſelf clear, asked them that did Arreſt him, what they laid to his Charge, they answered nothing, but commanded him with eruel threatnings to hold his peace, and ſo carried him to the common Priſon of the Town, where he remained in Irons fourteen dayes amongſt Thieves ; and becauſe he declared the Truth amongſt the Priſoners, according to the Talent that God had given him, exhorting them to reject the Popes Traditions, which being known to the Officers of the Inquiſition, they conveyed him, loaden with Irons, from thence to the City of *Civil*, into a more cruel and ſtrait Priſon, called *Triana*, where the perſecuting Fathers of the Inquiſition proceeded againſt him according to their accuſtomed tyranny, that never after he could be ever ſuffered to write or ſpeake to the *Engliſh* Nation.

In *December* following they brought him, with a great number of other Priſoners for profeſſing the true Chriſtian Religion, into a place in the City, called the *Auto*, where the Inquiſitors ſate in Judgment ; *Nicholas Burton* they had cloathed with a Canvas Coat, whereupon in divers parts was painted a huge Devil, tormenting a Soul in a flame of Fire, and on his head a Coppintanke of the ſame work.

His Tongue was forced out of his Mouth with a Cloven ſtick faſt- ned upon it, that he ſhould not utter his Conſcience and Faith unto the people, and ſo he was ſet with another *Engliſh man* of *Southampton*, and divers other condemned men for Religion, as well *French men* as *Spaniard* upon a Scaffold over againſt the ſaid Inquiſition, where Sentence and Judgment was pronounced againſt them, and immediately after the Sentence was given, they were all carried to the place of Execution without the City, and after he was burnt, they immediately ſeized all the Goods and Merchandize, both of his own and other mens that he was intruſted with as Factor.

A Merchant of *Briſtol* who had ſent Goods to him, hearing of this, ſent over an Agent to *Civil*, to recover his Goods out of the Inquiſition ſo wrongfully ſeized,

At

At length, after he had spent four Moneths time, and great charges he was at, was by the Inquisitors still, shifted off from time to time, Posting him from one to another, till he had spent his Money and could get no relief; but being earnest to be dispatched, he was at last himself also shut up in a close Prison, where being two or three dayes, after brought before the Court, where because he demanded his Goods, they bid him say his *Auermay*, and sent him to Prison again as an Heretick, and afterwards brought him forth upon the Stage in a disguised manner, where Sentence was given against him that he should lose all the Goods he sued for, thought they were none of his own, and suffer a Yeats Imprisonment besides.

Q. Mary,  
An. 1558.

### *The Scourging of Thomas Green.*

*Thomas Green* Servant to one *VVayland* a Printer, for dispersing a Book called *Anti-christ*, was bought before Doctor *Story*, who asked him, *where he had that Book*, and called for *Cluney* the Keeper of the Lollards Tower, and bid him set him in the Stocks; he had not been two hours in the Lollards Tower, but *Cluney* took him out and carryed him to the Cole-house, where he took a French-man out of the Stocks, and putting a Bolt and Fetter upon *Thomas Greens* right Leg, and left Hand, he set him cross Fettered in the Stocks, and took the French-man away with him, and there he lay a day and a night; the next day the Keeper came, and said, *Let us shift your Hand and your Leg as you may not be lame*, and there he remained six dayes, and then was sent for by Doctor *Story*, who asked him, *where he had the Book*, he told him, He had it of a French-man; *How came you acquainted with him*, said the Doctor?

*Thomas Green* replied, Coming to Newgate to my Friends who were put in for Truth's sake, where the French-man also came, and there we were acquainted.

Then *Story* required him to bring two Sureties; *Thomas Green* told him, He could find no Sureties.

Then said *Story* to the Keeper, *Lay him safe in the Cole-house, He make him tell another tale at his next coming*, so he lay in the Stocks day and night for ten dayes before he was called again; and then the Doctor asked him, *whether he would tell the Truth?*

*Thomas Green* replied, I can tell no other Truth then I have told already, and thereupon was committed to Prison for fourteen dayes more.

Then *Story* sent for him again, and calling him into the Garden before a Chaplain and two others, who said, *The Book had both Treason and Heresie in it*, and asked *Thomas Green*, *what he said of it?* he said, He knew no evil by it: The Doctor in a chafe, said, *He would hang him up by the hands with a Rope and cut out his Tongue, and cut off his Ears*, and called him Heretick, and bid *Cluney* lay him fast in the Cole-house, where he was kept alone without Company, in a place called the Salt-house, having upon his Leg a Bolt and a Fetter, and his hands



*Q. Mr. y,* hands manackled together with Irons, and there continued ten dayes ;  
*An. 1558.* having nothing to lye on but bare Stones, or a board.

Whilest he lay there in Prison two women being brought in, he was carried to the *Lollards Tower* and put in the Stocks, and there kept night and day more then a Moneth, and none suffered to come to him or speake with him, but the Keeper who brought him meat ; shortly after he was sent for before one *Hussey*, who threatned him he should be whipped : So *Thomas* thanked him, and went away with his Keeper to the *Lollards Tower* again, where he remained two or three dayes, and then was brought to the *Gray-Friers*, now called *Christs-Hospital*, where he was whipt, and delivered him to the Portor, who put him into a stinking Dungeon, after he had remained a Prisoner a Moneth, Dr. *Story* came to him, and calling for two Beadles, and Whips to Whipt him, and caused him to be stripped, and to be Whipt with Rods ; the Doctor standing by, commanded to give him one hundred stripes, crying, *If I might have my will, I would cut out his Tongue* : But upon the intreaty of some that stood by, who had more pity then the Doctor, he received not so many stripes, and then after they had Whipt him, they bid him go his wayes.

About this time, one *william Living*, and *John Lithal* suffered deeply in the Cause of the Gospel,

*william Living* being brought before *Bonner's* Chancellor, where after short Examination, he commanded *Cluny* to take him to the *Cole-hause*, and took from him his Purse, Girdle, and New-Testament, and put him in the Stocks, saying, *Put in both your Legs and your Hands also, and except you pay your Fine, I will put a Collar about your Neck ; What is the Fine, said william ? Forty Shillings, said the Keeper, I am never able to pay it, said William.*

A Kinswoman seeing him in this condition, gave the Keeper forty pence to take him out of the Stocks, he took her Money, and let him out to eat his Supper, and at seven of the clock he put him in the Stocks again, and so he remained till two of the clock the next day.

The *Thursday* following, in the afternoon, he was had to the *Lollards Tower*, and there put in the Stocks having the favour to put his Legs in the same holes that *John Philpots* leg had been in, and so lay all night, no body coming to him either with meat or drink ; and shortly after two men were surety for him, and paid his Fees and he was discharged.

When *John Lithal* was Examined before the Chancellor, who asked him, *what Church he was of, and why he came not to his Parish Church ?*

*Lithal* answered, I am of the Church of Christ, the Fountain of all goodnes.

He was used with great extreamity and cruelly by *Cluny* the Keeper at *Lollards Tower*, who hanged him in a great pair of Stocks, where he lay three dayes and nights, till he was so lame that he could not stir nor move : In the time of his great suffering severall of his Neighbours Importuned the Chancellor for his deliverance, whereupon the Chancellor sent for him, and spake to him to this effect, *will you that your Neighbours enter into Bonds for you or not.*

*Lithe's*

*Littel*, By my mind they shall not; wherefore I desire you that you would not bind me, but let me serve God with my Conscience freely; for it is written, they that lead into Captivity shall go into Captivity, and they that strike with a Sword shall perish with the Sword; I desire you, said he, that be my Neighbours, that you would not enter into bond for me, it goeth against my Conscience that you should.

*Q. Mary's  
An. 1558*

Chancellor, *I will not bind you to do any thing against your Conscience.*

Then the Bond was made, but he would not seal it; wherefore the Chancellor said, its pity thou hast so much favour shewed thee, for these honest mens sake I will discharge thee.

*The Examination of Elizabeth Younge before M. Hufley.*

He Examined her of many things; First, *where she was born; and who was her Father and Mother?*

*Elizabeth Younge*, Sir, all this is but vain talk, and very superfluous, I think you have not put me in Prison to know who was my Father and Mother; but I pray you go to the matter that I came hither for.

*Hufley*, *wherefore wentest thou out of the Realm?*

*Elizabeth*, To keep my Conscience clear.

After some other discourse, he asked her, *What age she was of*, she replied, forty and upwards.

*Hufley*, *Twenty of those years thou wentest to Mass.*

*Elizabeth*, Yea, and Twenty more I may, and yet come home as wise as I was at first; for I understand it not.

*Hufley*, *Why wilt not thou go to Mass?*

*Elizabeth*, My Conscience will not suffer me, for I had rather all the World should accuse me then my own Conscience.

*Hufley*, *But why wilt not thou swear upon the Evangelist before a Judge?*

*Elizabeth*, Because I know not what a book Oath is.

*Hufley*, *woman thou art come from beyond Sea, and hast brought books with thee of Heresie and Treason, and thou must confess to us who translated them, and printed them, and who sent them over, else thou shalt be racked Inch-meal, thou trayterous Whore and Heretick, but thou shalt swear before a Judge before thou go; yea, and thou shalt be made to confess how many Books thou hast sold, and to whom.*

*Elizabeth*, I understand not what an Oath is, and therefore will take no such thing upon me.

Then said Doctor Martin to her (who had formerly delivered her, being brought before him at Westminster; *I delivered thee (said he) and thy Husband, and I thought thou wouldst have done otherwise then now thou doest; for if thou hadst been before any Bishop in England, and said the words thou didst before me, thou hadst fryed a faggot; and though thou didst not burn then, thou art like to burn or hang now.*

Q. Mary  
An. 1558.

*Elizabeth*, Sir, I promised you then that I would never be fed with an unknown Tongue, and no more will I yet.

*Dr. Martin*, Thou shalt be fed with that which shall be smally to thine ease.

*Elizabeth*, Do what God shall suffer you to do, for you shall do no more.

*Martin charged the Goalers Wife to give her one day bread, and another day water.*

*Elizabeth*, If you take away my meat I hope God will take away my hunger, and then she was shut up under two Locks in the Clink as she was before.

At another Examination, Doctor *Martin* said, wilt not thou confess, and keep thee from the Rack?

*Elizabeth*, Sir, I can confess no more, do with my Carcass what you will.

At another time Doctor *Cook* said, let her head be trussed in a small Line, and make her to confess.

Then said the Bishop, why wilt not thou swear before a Judge, that was the right trade of the Anabaptists?

Then said she, I will not swear that this hand is mine; my Lord Christ saith, that whatsoever is more then Yea Yea, and Nay Nay, it cometh of Evil.

*Roger Cholmly* being by, said, It was a man in Womans Cloathes: Think you so, said *Bonner*? Swear her upon a Book, seeing it is but a Question.

Then Doctor *Cook* brought her a Book, and commanded her to lay her hand thereon.

*Elizabeth*, (but she refused) saying, I will not swear.

Doctor *Cook* said, swear before us, whether thou be a man or a Woman.

*Elizabeth*, If you will not believe me, send for Women into a secret place, and I will be tried.

*Cholmly*, Thou art an ill-favoured whore.

Then said *Bonner*, How believest thou in the Sacrament of the Altar? and after some other Questions they cryed, Away with her.

And speaking of Spirit and Faith, *Cholmly* said, What nothing but Spirit and Faith where?

Then was she carried into the Cole-house, and searched for Books, and put into the Stock-house, and a Knife, girdle and Apron taken from her, and there both her hands were Manacled in one Iron, for several dayes, and after ward she was removed into the Lollards Tower, and there she remained with both her feet in the Stocks and Irons, till the next time of her Examination.

But shortly upon the request of two Women, who sought for her Liberty, and became surety for her appearance before the Bishop of London, she was set at Liberty.

In the Town of *Bedfeild*, in the County of *Suffolk*, was an ancient Woman, one *Elizabeth Lawson*, apprehended by the Constable of the Town as an Heretick, because she would not go to hear Mass, for which



which they laid her in a Dungeon, and after that she was carried to *Norwich*, and from thence to *Bury-Goat*, where at last she was condemned to be burnt. After Sentence was past Sir *John Sylliard* the high Sheriff took her home to his house, where she was hardly kept, and wrapt in Irons, till at length, when by no means they could move her to Recant, she was sent to Prison again with shameful revilings.

*Q. Mary*  
*An. 1558.*

Thus she continued in Prison the space of two years and three quarters; in the mean time there was burnt her Son and many others, whereby she would often say, Lord what is the cause that I may not come to thee with thy Children? well, thy blessed will be done, and not mine.

Through the death of Queen *Mary* she was preserved, although she had been before condemned to die.

It is also very remarkable to read and consider the many preservations from time to time (that these People persecuted so hotly) received through the Lords goodness in their Meetings in the City of *London*; for they met in private places, sometimes one hundred, sometimes two hundred, about the latter end of Queen *Mary* they greatly encreased, and one remarkable Passage of their preservation was as followeth; one *Cuthbert Simpson*, one of their Church, usually carrying a little Book in his Pocket of the Names of such as were Members of the Congregation the which had been found about him when he was apprehended, had not *Rough* their Minister been warned in a Dream of the danger thereof, and thereupon sent to *Cuthbert Simpson* to leave the Book out of his Pocket, which he did, otherwise all their Names had been discovered.

At this time the *Popish Party* so much abhor'd these despised Peoples Preaching, or strengthening one another at the time of their Suffering and Martyrdom, that the Queen put forth a Proclamation, which was Proclaimed at *Newgate*, and at the Stake where seven were condemned to suffer, strictly forbidding any to pray or speak to them, or any wayes to comfort them; but notwithstanding this Proclamation one *Bentham* one of their Ministers, in his Christian Zeal and Charity opened his Mouth, and aloud said, I know they are the People of God, and therefore cannot chose but wish well to them, and say, God strengthen them, which words many People standing by, confirmed, saying, Amen, Amen; so that then so many appeared to speak well of them, that the Officers knew not what to say nor who to Accuse.

The said *Bentham* was another time marvelously preserved, for as he was passing the Streets, he was taken hold on to be a Quest-man, upon the death of a man found drowned, being loath to meddle, he was very earnest with the man to be excused, alledging he had little experience in such a matter, and desired them to take another that might have more Skill, but finding what he had said would not satisfy them to excuse him, he further alledged, that he was a Schollar of *Oxford*, and thereby priviledged from being of any Inquest; the Coroner demanded the sight of his priviledge, he said, if he would give him leave, he would fetch it; then said the Coroner, the Queen

must

*Q. Mary,* must be served without delay, and constrained him to stay and hear the matter; when the Book was offered him to swear upon, *Bentham* opening the Book; and seeing it a Popish Primer, refused to swear thereupon, speaking against the superstition therein contained; what, said the Coroner, *I think we shall have an Heretick among us*, and after further reasoning committed him to an Officer till further examination; but mark, what hapned, for while these matters about Heresie were in debate, suddainly came the Coroner of the Admiralty and discharged the first Inquest, saying, it belonged to his Officer to choise a Jury and sit there, by reason of which *Bentham* escaped their hands, and had no more said to him.

*The Suffering and Preservation of Richard Bartie of Lincolnshire and Katherine, Dutcheß of Suffolk, his wife.*

In the Reign of Queen *Mary*, *Stephen Gardner* Bishop of *Winchester* surmising the Dutcheß of *Suffolk* to be one of his Antient Enemies, because he knew he had deserved no better of her, began to practice some revenge upon her for former grudges, and thereupon subpaned her Husband *Richard Bartie* to appear before him at his House at *Mary-Overs*, when he came before him, after much discourse, at last he said, If I may ask the question of my Lady your Wife, is she as ready now to set up the Mass as she was lately to pull it down? Doth she think her Lambs now safe enough, who said to me, when I vailed my Bonnet to her out of my Chamber Window in the Tower, that it was merry with the Lambs now the Wolf were shut up.

*Richard Bartie*, after he had heard him, endeavoured to moderate things, saying, that though them words seemed at that season bitter, yet if the cause were considered one would purge the other, and for setting up of Mass, he had learned by the perswasions of excellent men for Six Years past, inwardly to abhor, and if she should then outwardly allow it, she should shew her self a false Christian, and to her Prince a Masking Subject; you know my Lord one by Judgment reformed is more worth then a thousand transformed Temporizers, to force a Confession of Religion by Mouth, contrary to that in the Heart, worketh Damnation, where Salvation is pretended.

Then said the Bishop, *That deliberation would do well, if she were required to come from an Old Religion to a New, but now she is to returned from a New to an Antient Religion.*

My Lord, said *Bartie*, in answer to that, not long since she answered a Friend of hers, using your Lordships speech, that Religion went not by Age, but by Truth, and therefore she was to be turned by perswasion, and not by Commandment.

The Dutcheß and her Husband daily understanding by their Friends, that the Bishop intended to call her to Account for her Faith, and considering the Sufferings and Extremity that might follow, endeavoured to get the Queens Licence to travel beyond Sea, which in a few dayes he obtained, and then first went over by himself, leaving the

the Duchesse behind, who had agreed to follow him, which with *Q. Mary,*  
much difficulty she did, and in their travels beyond Sea they suffered *An. 1558*  
very much, for having taken a House in a Town called *Sanson*, a  
Haunce Town, under the Duke of *Cleves* Dominion, to which Town  
divers *Wallons* were fled for Religion, it was muttered about the Town,  
that the Dutches and her Husband were greater persons of note then  
they discovered themselves to be, and the Magistrates being not very  
well inclined to Religion, a suddain order was given out that the  
Dutches and her Husband should be Examined of their Condition  
and Religion; *Bartie* hearing this, took his Wife and Child, and two  
other with him, and on Foot travelled forthwith towards *Weefell*,  
which proved a wet and wearisome Journey, being not used to Foot  
it, and Passage otherwayes they could not hire; he being faine for  
some part of the way to carry the Child himself, and she to carry  
his Cloak, and that which was worse, when night approached  
coming to *Weefel* they could get no entertainment at Inns; the Inn-  
holders suspecting him to be a Launce Knight, and the Dutches his  
Woman; so that they were brought to a great straight, for it rained  
hard, the Child with cold cryed, and the Mother wept; the Hus-  
band seeing themselves destitute of Succor, resolved to get some Straw  
and Coals, and lay them in a Porch that night, if he could get no  
better Lodging; but in the midst of this hardship he met with two  
Boyes that spoke Latine, through their directions he found out a  
*Wallons* House, where he met with one of his acquaintance, and one  
that had been a Friend to him, who meeting together, and seeing the  
Dutches and her Husband in such a dirty wet condition could not  
speak for some time to each other for tears; but at last the comfort  
they received from their Friend revived them, and in a few dayes he  
hired a fair House for them, and it was soon noised about the Town  
what they were, and the uncivility of the Inn-holders towards them  
was openly and sharply rebuked by the Preachers in their Pulpits, for  
being so unkind to Strangers; but they were not long settled here,  
but they were unsettled again, for a Snare was laid to apprehend them  
there, which through the kindness of the *English* Embassadour they  
had intimation of, whereupon they travel'd to the *Palsgraves* Country,  
and after some time of abode there, the King of *Poland* hearing of  
their troubles, invited them into his Country, where they were quiet-  
ly and honourably entertained till the Death of Queen *Mary*.

*The Sufferings and Preservation of Thomas Rose, Aged Seventy six  
Years, in the Town of Luton, and County of Bedford.*

This *Thomas Rose* for his zeal for the Gospel was informed agaiast  
to the Council, who sent a Messenger down to *Hadley* in *Suffolk* to ap-  
prehend him, being before the Council, the charge against him  
was, that he was privy to the burning of the Rood of *Dover-Court*,  
for this he was committed to Prison to the Bishop of *Lincolns* House in  
*Holburn*, and there remained from the time called *Shrovetide* till *Mid-*  
*summer*, very sore Stocked, the Stocks being very high and great, so

K k k

that



*Q. Mary,* that day and night he did lye with his back on the ground upon a little Straw, with his heels so high, that the blood fell from his feet, so that his feet were almost without sence for a long time, and he fell sick, in-  
*An. 1558.* so much that the Keeper pittying him, acquainted the Bishop there- with, and told him. He would not keep him to die under his hands; whereupon the Bishop extended some charity, and gave him some more ease and liberty; but would not suffer *Thomas Rose* his own Mother to visit him, but bid her go home, for she might not see him; but she giving the Keeper four Shillings, he let her speak to him through a Grate; from thence he was removed Prisoner to *Lambeth*, but was shortly after delivered, and after he was at liberty, for preaching against *Auricular Confession*, *Transubstantiation*, and such other Points contained in the six Articles (which then so to do was Death by the Law) wherefore he was narrowly sought after by the Duke of *Norfolk*, who being Lievtenant, commanded that whosoever should take him, should hang him on the next Tree; *Thomas* having notice of what was intended against him, was conveyed into *Flanders*, where he remained some Years, and afterwards coming over into *England* again, was received by the Meeting at *London* to be their Preacher, who at their Assemblies would often at a night gather ten pounds for the Assistance and help of such as suffered in Prisons for the Truths sake.

He was secretly preserved often times in this Assembly at *London*, yet at length through treachery was taken with thirty five at a Meeting in *Bow-Yard* in *Cheapside*, at a Sheer-mans House on the day called *New-years-day*, and was had before *Stephen Gardner* to be Examined, who committed him to the *Clink* till a seasonable time to do it: He was several times brought before the Bishop upon Examination, where the chief discourse was upon the common Snares of *Transubstantiation*, *Auricular Confession*, &c. And after long *Disputations* privately to and fro betwixt them; the Bishop took him by the hand, and said, *Father Rose*, you may be a worthy Instrument in the Church, and so committed him only to his own Lodging that night, and afterwards being set at liberty by the hand of Providence, he travelled beyond Sea, and there remained till the Death of *Queen Mary*.

*A true Relation of the Martyrdom of Richard Atkins, an English man, by the bloody Papists at Rome, Anno 1581.*

*Rich. Atkins*  
 Martyr at  
*Rome.*

*Richard Atkins* born in *Hartfordshire*, about the Moneth called *July*, in the Year aforesaid, came to *Rome*, and having found the *English Colledge*, Knockt at the Door, to whom divers of the Students there came forth to welcome him, hearing he was an *English* man; amongst other talk had with him, they wisht him to go to the Hospital, and there to receive his Meat and Lodging according as the order was appointed; whereunto he answered, I came not (my Country-men) to any such intent as you judge, but I came lovingly to rebuke the great disorder of your lives, which I grieve to hear, and pity to behold; I come likewise to let your proud *Anti-christ* understand, that he doth  
 Offend

Offend the heavenly Majesty, Rob God of his Honour, and Poison the whole World with his Abominable Blasphemies, making them do Homage to Stocks and Stones, and that filthy Sacrament, which is nothing else but a foolish Idol; when they heard these words, one *Hugh Griffen* a *Welch-man*, and Student of the Colledge, caused him to be put in the Inquisition; what he answered there to their Examinations is not recorded, but after some dayes he was set at Liberty again.

*Q. Mary,  
An. 1558.*

And one day going in the Street he met a Priest carrying the Sacrament, which so offended his Conscience to see the People crouch and bow down to it, that he catched at it to have thrown it down, but missing of his purpose, and it being judged by the People that he did catch at the holiness (that (they say) cometh from the Sacrament) upon meer devotion he was let pass and nothing said to him; a few dayes after he came to the place called *Saint Peters Church*, where divers being hearing Mass, and the Priest at the Elevation, without shewing any reverence he stept amongst the People to the Altar, and threw down the Chalice with the Wine, striving likewise to pull the Cake out of the Priests hands, for which divers rose up and beat him with their fists, and one drew his Rapyer, and would have slain him; and away he was carried to Prison, where he was Examined, wherefore he had committed so hainous an offence; he answered, that he came purposely for that intent to rebuke the Popes Wickedness, and their Idolary; upon this he was condemned to be burnt, which Sentence (he said) he was right willing to suffer, and the rather, because the sum of his offence pertained to the Glory of God; during the time he remained in Prison, sundry *English-men* came to him, wishing him to be sorry for what he had done, and to recant of his Damnable Opinion; but all the means they used were in vain; he confuted their dealings by divers places of Scripture, and willed them to be sorry for their Wickedness, while God did permit them time, else they were in danger of Everlasting Damnation; these words made the *English-men* depart, for they could not abide to hear them: Within a while after he was set upon an Ass, without any Saddle, being from the middle upward naked, having some *English-Priests* with him to talk with him; but he regarded them not, but spake to the people in as good Language as he could, and told them, they were in a wrong way, and therefore wished them to have regard to the saving of their Souls. All the way as he went, there were four that did nothing else but thrust at his body with burning torches, whereat he never moved nor shrunk one jot, but with a cheerful Countenance laboured to persuade the People to good; at which the People not a little wondered; thus he continued almost the space of half a mile until he came to the Place of Execution, which was before the *Mass-house*, called *Saint Peters*; where they had made a device, not to make a Fire about him, but to burn his legs first, which they did, at which he was no whit dismayed, but suffered all cheerfully, at which the People much admired. Then they offered him a Cross to embrace, in token that he died a Christian, but he put it away with his hand, calling them evil

*Q. Mary,*  
*An. 1558.*

evil men to trouble him with such poltery stuff when he was preparing himself to God, whom he beheld in majesty and mercy, ready to receive him into the Eternal rest: they seeing him in this mind, departed, saying, *Come, let us go and leave him to the Devil whom he serves.* Thus ended this faithful Souldier, and Martyr of Christ his life, a Witness against the Pope and his Followers wickedness.

### Persecuted by the Papists in Forreign Parts, &c.

*A brief Relation concerning the Horrible Massacree in France, Ann. 1571.*

When the Admiral was wounded in both his Arms he Immediately thereupon said to *Maure*, O my Brother, I do now perceive that I am beloved of my God, seeing that for his Name sake I do Suffer these Wounds; at this time were many great persons cruelly murdered; two thousand were murdered in one day.

At *Meldis* Two hundred were cast into Prison, and being brought out as sheep to the slaughter were cruelly murdered.

At *Orleans* a Thousand Men Women and Children were Murdered.

The Citizens of *Augustobona*, when they heard of the Massacree at *Paris*, shut the Gates of their Town, that no Protestant might escape, and cast all that they suspected into Prison, which afterward were brought forth and Murdered.

At *Avericome* in like manner the suspected for religion were cast into Prison.

At *Roan* five hundred were put to death; *Thuanus* who writeth the History of these things, writeth thus; this Example, saith he, passed into other Cities, and from Cities to Towns and Villages, so that it is by many Published, that in all the Kingdom above thirty thousand were in these tumults divers wayes destroyed by the Papists.

There was wonderful joy in *Rome* for this Massacree, and the Pope with his Cardinals went a Procession, to give thanks unto God for this great benefit bestowed upon the See of *Rome*, and the Christian World; a Jubily also was published; and in the Evening the great Ordinance was shot off at the Castle: Thus did this unholy Father delight to hear of the destruction of so many Innocent People; well might Christ say, *You are of your Father the Devil, and the Lusts of your Father you will do; he hath been a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him.*



An Account of four Martyrs burnt at Lile in Flanders, in the year 1556. whose names were Robert Ogvier, and Jane his wife, Baudicon and Martin his two Sons.

Q. Mary,  
An. 1559,  
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Few places can be named where the Truth was more freely, and with greater zeal received then in this City of *Lile*, where Antichrists Tyranny was great; For three years together it was secretly preached amongst them sometimes in Houses, in Woods, in Feilds, and in Caves of the Earth, not without hazarding of their Lives, if they had been discovered; yet could not these apparent dangers under such Tyranny cool or abate the burning Zeal, which almost consumed the hearts of his People, hungering and thirsting after the spiritual food of their Souls.

What was amongst them preached, was accordingly practiced; works of Mercy and Charity were there exercised, not only towards those of the Household of Faith, but even towards them which were without, so as many by means hereof were drawn and brought on to the knowledge of Christ: They ordained certain Persons, who were men fearing God, and approved of, who went weekly from house to house to collect the Alms of such as they knew to be faithful, admonishing every one how to carry themselves in their Vocations, and of their duty in contributing towards the relief of the poor Saints.

And thus each one according to his place endeavouring to express and manifest his Faith by the Fruits thereof, namely, good works; in a short time the Lord raised up a flourishing Meeting in this place, so that they consisted of a competent number of Men, Women and Children, not only of the City, but of the Villages nigh.

In the mean while Satan and his Adherance ceased not to storm and rage hereat, not being able long to endure these their holy Meetings.

Upon the sixth of the Moneth called *March*, about ten at night, the *Provest* of the City, with his Sergeants, armed themselves to make search if they could find any met together in houses, but as then there was no Assembly; therefore they went to the house of *Robert Ogvier*, and there violently entered, seeking here and there for their prey; they found certain Books, which they carried away, but he whom they principally aimed at was not then in the House, viz. *Baudicon* the Son of the said *Robert*, who, according to his usual manner, was gone abroad to visit some Brethren, but returning home, knocking at the Door, his brother *Martin* watching his coming, bid him be gone, wishing him not to come in, he thinking his Brother took him for some other, said, it is I, open the Door, with that the Sergeants drew nigh, and opened it, and he came in.

Then said the *Provest*, I arrest you all in the Emperors name and commanded each of them to be Bound, to wit, the Husband and his Wife with their two Sons, leaving their two Daughters to look to the House; now as they conveyed them along through the Streets, *Baudicon*, with a voice somewhat extended, which might

*O. Mary,* easily be heard at that time of the night, said Assist us, O Lord by thy Grace, not only to be Prisoners for thy Name sake, but to confesse thy holy Truth in all purity before men, so far as to seal the same with our Bloods, for the edification of thy poor Church.

*An. 1559.*

Thus were they brought into several Prisons, where they were severally handled, yet ceased they not to bless and praise the Lord with one consent; within a few dayes after, they were brought before the Magistrates of the City, and Examined, who first spoke to the Father in these words, *It is told us, that you never come to Mass, and also disswade others from coming thereto, and that you maintain Conventicles in your House, whereby you have Transgressed the Laws of the Imperial Majesty.*

*Robert* answered to this effect, We read not in all the Scriptures that either Christ or any of his Apostles ever said Mass; for they knew not what it meant: As for the second Accusation, I cannot, nor will deny, but there have met together in my House Honest People fearing God, I assure you not with intention to wrong or harm any, but rather for the advancement of Gods Glory, and the good of many; I knew indeed that the Emperour had forbidden it, but what then, I know also that Christ had commanded it, who said, *where two or three are gathered together in my Name, there am I in the midst of them.* Thus you see I could not well obey the Emperour, but I must disobey Christ; in this case then, I chose rather to obey my God than man.

When they were brought to the Fire, the last words they were heard to pronounce were, Jesus Christ, thou Son of God, into thy hands we commend our Spirits; and so they ended their Testimony. Within eight dayes after *Jane* the Mother, and *Martin* her Son were both Executed in the same City.

*The manner of the Merciless Inquisitors Tormenting such as are brought into the Popish Inquisition in Spain.*

When they purpose to torture any one, the Gaoler is commanded to bring forth his Prisoner into the accustomed place where it is to be given, which place is under the Earth, and very obscure, then going thorow many turnings, and thorow sundry Doors, so as the horrible cries of those who are there tortured can in no wise be heard, there is a Seat prepared for the Inquisitors on high, with a Rigger also, to behold their Tragical Act; the Torches being lighted, those who are to Act their parts in this woful Tragedy are brought in, the Tormentor who attends their coming is covered all over with a black Garment, close to his Body, and on his Head a black Hood, which hides his Face from being seen, having only two or three holes made therein for himself to see and to breath at; and all this is to terrifie the more the poor patient, who beholdeth as it were a grim Devil ready to Torment him; these Fathers being set upon their Seat, begin again to charge the Prisoner voluntary to confesse the Truth, which if he refuse to do, and if it then happen, that

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Arm, or any other Member of his Body be broken, or that they die on the Torture (for that is all the favour he hath shewed him) they made it his own fault, and none of theirs; after they have used all the terrible threats that can be, they cause him or her to be stripped stark naked, whether Man, Woman or Maid, though they be never so modest and bashful, many having fallen into their bloody fingers thus to have their nakedness discovered in the sight of others, was more greivous then all their Torments besides which they endured, laying aside then all Humanity in unclothing them, they put upon them linnen Bretches, as if their secret parts were better and more honestly covered with Bretches then with Shirt or Smock, or as if the Torments they meant to put them to would not pierce deep enough as well in the one as in the other; with such shameless Spectacles the chaste Inquisitors fed their Ages, and with such cruel Lust, satisfied their infamous and detestable virginity.

*Q. Mary,  
An. 1559.*

The Man or Woman standing naked, then only covered with little Bretches, they beckon to the Tormenter, (who is well acquainted with their secret sign and watch word, and can readily discern what Torments the holy Fathers would have them put to, to teach them the Faith of the *Roman Church*.)

Then standing thus naked, they exhort them once again to tell the *truth*. If the Patient be to endure the *Cord*, they tye his hands behind his back pulling him up eight or ten times, according to the number of twitches limited by the Inquisitors to the Tormenter, that so nothing may be done there without order; at the first encounter are reckoned up to him all his Articles, and then, besides binding his hands, they tye his *Thumbs* together with a small Cord, then they tye his *Hands* and *Tumbs* unto a greater Cord, hoisting him up by a Pulley very high, which done, they put upon his Legs heavy Bolts, if he have not them on before, to which are yet added for the first pull, an Iron weight of twenty five pounds, which is hanged to those Bolts between his Feet; being thus arrayed the Tormenter draws him up on high, the Register and Inquisitor mixing therewith their former Exhortations, confels; when he comes to touch the Pulley with his Head, they urge him yet then to confels; if he obey, they presently let him down, if not, then they let him hang in this condition until he have answered their demands; now after he hath hung thus without making any Confession, they let him down to redouble on his feet the former weight, and then pulling him up again, threatening him, to hang there till he die, if he declare not to them, what they ask of him, commanding the Tormenter to let him hang a long while, that through the heaviness of the weight, which hangs at his Feet, all his Members and Joynts are stretched out beyond measure; when the Patient through the extremity of Torment which he endures cries out, they in like sort cry as loud as they can, that he should now confels what he knows, if not, then they let him fall; for when they perceive he continues constant, then they commanded the Officer to let go the Cord, which is as soon done as spoken, yet not wholly and altogether to the mid way, but a certain stop which

binders



*Q. Mary,* hinders his falling to the ground, by reason whereof he receives such a suddain check, his Body is pitifully and miserably stretched.

*An. 1559.*

But yet this sufficeth not, for then if through their importunity he will confess nothing, they augment the weight the third time, and if the poor creature, in regard of his intollerable pain, call upon the Lord to help him, and desire to be let down, then they Scoff and Mock at him, pressing him to confess, telling him, that is not all, threatening him by the *Strappado*, as before. This *Hellish Torture* be-  
ginneth at nine, and lasteth till one a clock; and when they please to make an end, they ask the *Tormenter*, if he have the other *Engines* ready, and at their going, all the comfort they give their dissolute Patient, is thus; this shall suffice, say they, for this time, but look between this and to morrow, thou advisest thy self well, what thou oughtest to confess, otherwayes, thou art like to die under *Torture*; nor think to escape by what thou hast endured, for that is but a Bed of Roses in regard of the *Torment* which is to come; they being gone, his clothes is put on, and if he be not able to go, he is carried again unto Prison; a few dayes after they send for him again, re-  
newing their threats, that if he will not reveal those that are of his O-  
pinion, he must prepare himself for the *Torture*, wherein if he any way miscarry, or Death follows, the fault shall be his, and not theirs; if he continue unmovable in his mind, they cause the Goaler to bring him to the place of *Torture*, and there they sitting in their *Tribunal* com-  
mand him to be stripped naked, and then tormented after the same manner as is before related; besides, as an addition thereunto, they tie his thighes and hamstrings together with a small Cord, forcing the same with pieces of Wood, so that the Cords do eat into his very Flesh, in which extremity they leave him for three or four hours plying him the whilst with infinite threats and derisions, which is all the comfort that they minister unto him in this his most miserable condition.

Thus in short the Reader hath an Account of the cruel Inquisition of these pretended Christians in *Spain*. Now I shall proceed to give a further Account of some that suffered under these *Papists* cruelty in divers parts of *France* and *Flanders*.

A Woman of *Tours* (whose Husband the *Papists* had not long before drowned) having an Infant sucking at her Brest, about seven weeks old, and a Daughter about sixteen Years Old, who was very beautiful; this Woman accompanied with her Children, they hailed to the River side, where kneeling down, she prayed to the Lord, the Child sucking at her Brest, then she shifted her Child in the Sun, and laid it up-  
on the Grass, commending it to God, in the mean while this Hellish Crew used many words to turn the Young Maid from her Religion; the Mother being ready to be plunged into the Water, exhorted her Daughter to persist in the Truth; the Daughter beholding their out-  
rage, cryed out in these words, I will, said she, live and die with my Mother, whom I know to be a virtuous woman; as for your threats and promises, I regard them not, do with me what you please: The  
Mother

Mother was not yet dead when these merciless wretches threw in the Daughter also, and so they yielded up their Souls together as Witnesses against the Papists cruelty; the Infant was taken up by a Souldier, who having kept it a day and a night, laid it in a Steeple-House-Porch, whence being taken and given to a Nurse to keep, it would never take the Breast after, but within two dayes it died.

In the same City suffered one *Glee* an honourable woman, and constant to her Profession, and when news was brought her, that she was condemn'd to be hang'd, she received it with joy, being conducted with the rest of the Prisoners about the second hour in the afternoon towards the place of Execution, they would have put a lighted Torch into her hand, and have had her to acknowledge she had offended God and the King. Away, away with it, said she, I have neither offended God nor the King, I need no such light to help me ask forgiveness of my sins, use such things your selves, who sit and walk in the Darknes of Ignorance and Errour.

Then one of her Kindred meeting her in the way presented to her view her little Children, praying her to have compassion on them, seeing that by renouncing your Religion, you may preserve your life. This caused the tears to flow down, and this answer she made, I must needs say, *I love my Children dearly, but yet neither for love I bear to them, or any thing else in this World, will I renounce the Truth, or my God, who is and will be a Father unto them; and therefore to his Providence and Protection I commend and leave them; and so passed on, and with cheerfulness finished her Testimony with the loss of her life.*

The Body of *Coqueville* being stripped naked, was dragged by the Murderers from *Valongues* (being low *Normandy*) up and down his House with derision into a Chamber, where they used to meet, and there spurning the dead body with their feet, they bid him, *Now pray to his God, and preach if he could; the Priests stuffing the dead Mouth with the leaves of Bibles, and said to the dead Corps, Preach the Truth of your God, and call upon him now to help you.*

*A Letter written by Wouter Oom, Prisoner and Martyr in the City of Antwerp, full of Consolation, against the fear of Persecution, directed to a Brother and Sister of his.*

Grace and Peace from God the Father, and from his Son Jesus Christ our Lord, Amen:

Well beloved Brother and Sister, whom I love dearly for the Truths sake, and for your Faith in Christ Jesus; these are to certify you, that I am in bodily health, and enjoy the comfort of a good Conscience, I praise my Lord God therefore, who is able to encrease the same more and more by the powerful Operation of his holy Spirit; whosoever they be that will forsake this present evil World, and become Followers of their Captain Christ, must make account to meet with many Persecutions, and Afflictions; for Christ hath told us a-

fore-hand, *That we should be Hated, Persecuted, and Banished out of the*

M m m

World

*An. 1562.* for his Names sake; and this they will do, saith he, *Because they have neither known the Father nor me; but be not afraid,* saith he, *for I have overcome the world;* St. Paul also Witnesseth the same thing, saying, *All that will live godly in Christ Jesus, must suffer Persecution.* And again, *To you it is given for Jesus Christ, not only to believe in him, but also to suffer for his sake:* And doth not our Lord Jesus Christ say, *Blessed are you, when men persecute you, and speak all manner of evil falsely against you for my Names sake: Rejoyce therefore and be glad, for great is your reward in Heaven:* Now whereto serveth all this, my beloved, but to bring us into a conformity with our Lord and Master Jesus Christ? For Christ hath suffered for us, saith the Apostle Saint Peter, *leaving us an Example, that we should walk in his steps; who also endured the Cross, and despised the shame, for the obtaining of that joy which was set before him, and became Poor to make us Rich,* 2 Cor. 8, 9.

By him also are we brought by faith into that state of Grace where in we stand rejoycing in the hope of the Glory of God, knowing that Tribulation worketh Patience, &c.

Wherefore, dear Brother and Sister, be not afraid of the fiery Trial which is now sent among us to prove us, for what Father loving his Child, doth not correct it? Even so doth the Lord chastise those whom he loveth; for if we should be without correction, whereof all true Christians are partakers; then were we Bastards, and not Sons. And therefore Solomon saith, *My Son, despise not the Chastening of the Lord, neither faint when thou art corrected of him, for whom the Lord loveth, the same he correcteth, even as a Father the Son in whom he delighteth;* fear not then to follow the footsteps of Christ, for he is the Head, and we are his Members, even as Christ then hath obtained full Joy and Glory by suffering of Anguishes and Sorrows; so we also according to his Example, must through many Tribulations enter into the heavenly places, even into the New Jerusalem. Let us then say with Saint Paul, *Christ unto me is in life, and in death advantage:* Let us cry out with him, *O wretched Creatures that we are! who shall deliver us from this Body of Death?* See here how the Faithful have desired to be with Christ; for with Abraham they had an Eye to that holy City, which hath Foundations, whose Builder and Maker is God. Let us then, my beloved, cheerfully and willingly follow the Lord, possessing our Souls by Patience; For it is a good thing, as saith the Prophet Jeremiah, *both to hope and quietly to wait for the Salvation of the Lord, and good also it is for a man to bear the Yoke, in his youth; for such the Lord will comfort in the end, and restore unto them the joy of his Salvation.*

Lo here, dear Brother and Sister, what Consolations our God hath treasured up for us in his holy Word; for us, I say, whose desire it is to fear the Lord, and to trust in his Grace and Mercy, for the Salvation of the Righteous is of the Lord, he is their strength in the time of Trouble; wherefore giving all diligence, let us add to Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly Kindness, and



and to Brotherly Kindness Love; for if these things be in us, and abound, *An. 1567.* they will cause us neither to be idle nor unfruitful in the knowledge of our Lord Jesus Christ: The which, God our Father grant us for his Sons sake our Lord, Amen.

Out of my Hole December the 11th 1562.

Wouter Oom, Prisoner for the Truth.

*A Relation of such things as fell out under the Government of Alva; And of many men put to death, Anno 1567.*

The Afflictions of the Protestants in the *Low-Countries* were multiplied this year under the Dominion of *Ferdinando of Toledo Duke of Alva.*

It is well known that the *Spaniards* using all their endeavors to rule over this Country at their pleasures had no better opportunity, to accomplish their designs then to establish among them their Inquisition, thereby to domineer over the goods, honors and lives of every one; the noble Citizens and Commons did what they could to oppose the same, to which purpose they had instantly besought the King to afford them his Royal presence, that hearing once their Complaints, his Majesty might take some order for matters of so great Importance, alledging to this end the Example of the Emperour *Charles* his Father, who upon a business far inferiour to this, adventured himself with much diligence to pass through the Enemies Country, who were but a while before reconciled, only to stay some Mutinies begun in the City of *Cand.* These things had so moved the King that he made them a promise by Letters of his coming; but his intentions were broken of by such as were the upholders of the Inquisition, that so they might with the more facility attain the end of their desires, instead of their King then, they had sent unto them the Duke of *Alva*, who at his Entrance found the Prisons replenished with Gentlemen, and other Personages of note, whom the Dutchess of *Parma* had left in bonds after her death.

Long did they languish in this Captivity, whilst the Duke of *Alva* by fair promises dissembled a kind of meek and gentle carriage of mind towards them giving them some hope of a General pardon, proceeding from the Kings Clemency, that thus he might catch the Lords, and Governours the more cunningly into his Nets, whereof the Lord *Lemoral* Earl of *Egmond*, Prince of *Gand* Governour of *Flanders* and *Artois*, and others of quality gave but too Lamentable experience, who being led with vain hopes were at length inhumanly put to death.

The sixteen Provinces also subjecting themselves under this new Government, lost their antient Liberties and Priviledges, which evidently appeared by the exploits done from the year 1567. hitherto by a new Council of twelve, elected and settled there by the Duke, the principal of which were *Vergas* and *Elvio* Fathers of the Inquisition, which Council was commonly called, the Council of BLOOD.

In

An. 1568.

The names  
of three  
Martyrs,  
Imprisoned  
at Antwerp,  
were Schob-  
lant, Son of  
Bartbel, Jo.  
de Hues and  
Joris  
Comans.

In the year 1568. the Duke of *Alva* began to declare to the World his feigned meekness, putting to death two Brethren, Barons of *Battebourg*, and several others he Executed at the same time at *Brussel*. These two Brethren from the flower of their youth had constantly professed the pure Doctrine of the Gospel, and in the end were put to death for their Testimony to the same.

Shortly after there were taken and imprisoned at *Antwerp* several persons whose constancy to Death will appear by what they write to certain of their Brethren, Dated the 17th of *March*, as followeth.

Seeing it is the will of God, that we should suffer for his holy Name and in the Quarrel of his Gospel; we certifie you, Brethren, that we are hitherto of good courage, howsoever the flesh continually rebels against the Spirit, counselling it ever and anon according to the advice of the Old Serpent; but we are well assured that Christ who hath bruised, will also still bruise the Serpents Head, and not leave us comfortless; true it is, we are now and then pricked in the heel, but that is all the Serpent can do, nor are we discouraged, but keep our faith close to the Promises of God, who is the Lord of Heaven and Earth, having created all things of nothing: He forsook not *Joseph* in *Egypt*, nor left the three Young Men in the fiery Furnace; no nor *Daniel* in the Lyons Den; this is the God of *Abraham*, *Isaac* and *Jacob*, and of their Righteous Posterity, so that we can without fear say with the Prophet *David*, *The Lord is my Help, Tower, Strength and Refuge*: By such, and the like Scriptures, dear Brethren, we comfort our selves in our Bonds, rejecting all confidence in man whatsoever; be not dismayed then, good Brethren and Sisters, for our Bonds and Imprisonment, for so is the good will of God now towards us, and therefore pray rather, that he would give us grace to persevere constantly unto the End, so be it.

One of these three imprisoned in *Antwerp* wrot a few Lines to the Church of God in *Antwerp*, as followeth; Brethren, I write unto you, being left alone; whereas we were three in number, *John Hues* is now dead in the Lord, I did my best to comfort him whilest he breathed so as now I am alone, and yet not altogether alone, seeing the God of *Abraham*, *Isaac* and *Jacob* is with me, he is my exceeding great Reward, and will not fail to reward me as soon as I have laid down this earthly Tabernacle: Pray unto God that he would strengthen me to the end, for from hour to hour I expect the dissolution of this house of Clay.

When *Joris* one of the three was examined before the Magistrates, the Marquess said unto him, *I have hitherto spared you, hoping to see you recant, but you grow worse and worse.*

*Joris* replied, during the time of my Imprisonment I have shed many tears; and further said, he was now become resolute, and could not fashion himself according to their desire, although they burnt him as they had done his Brother *Schoblant*.

Marquess, *I can tell you, it will cost you but little better cheap.*

*Joris*, I am ready if it be to morrow.

Then

Then said one of the Standers by, he has neither Wife, Child nor Goods to lose, and that makes him so willing to dye.

*Joris*, You shall answer these your doings at the last day, where you must all appear, and then there will be no respect of persons.

Marquess, *we have heard you preach too long; take him Goaler, and cast him into the Hole*; then was he put among Thieves as a Lamb among so many Wolves: Thus this constant Witness remained firm till death.

The Spectacles of dead Bodies slain by the Bloody Inquisition was a Dreadful sight, being gazed on in a manner, in every place, especially in the City of *Tournay*, and of the *Valentians*; in regard of the multitudes of Believers, both of men and women; who had long Languished in sundry Prisons, in great miseries and necessities. Now that we may not forget what fell out in the beginning of this Year 1569. Thus it happened in the City of *Valence*, seven and fifty persons were executed for no other cause but for cleaving to the true Faith of Christ Jesus, not without much astonishment of the poor people of that City.

Among these sad Relations, a little to quicken and refresh the Spirit of the Reader, I will here insert a Letter, full of Consolations, written out of Prison, to the Faithful, by one *William Tovart*, Merchant, who had his dwelling in the City of *Lile* in *Flanders*.

This honourable person being come to the Age of Eighty Years, or thereabouts, used his House for the space of Fourteen or Fifteen Years for the Assembly in the City of *Lile* to meet in: Being chased and Banished thence in the Year 1561. he withdrew himself for a while to *Tournay*, whence he was constrained to flee, and to go to *Amiens* and *Moundedica*, Cities of *Prickardy*; afterwards returning into his own Country, he came to reside in the City of *Antwerp*, where after he had continued many Years, he was at length condemned to be burnt with two others, who suffered for the same cause, but they put him to another kind of Death, for they drowned him by plunging him in a Cistern of Water in Prison. Amongst many Letters which he wrote, during the time of his Imprisonment, my Author hath selected out this one, which here followeth.

Dear Brethren and Sisters in Jesus Christ, I most humbly thank my God, that he hath so fortified and comforted me by his Grace, that I feel my self more cheered by lying in this dark Prison, then if I were walking in the open Streets or Fields; I say, this I feel according to the Spirit, for as touching the Flesh, what doth it apprehend here, but stinking Vapours and Smoke. Wherefore, my beloved, if it so fall out, that you be apprehended for the Name of Jesus Christ; fear not the prison, nor those that have power to Kill the Body, for having done that, they can go no further; be not afraid then, seeing it is the reward which our good Captain Jesus Christ hath Promised to all his Faithful Souldiers and Servants; he who turns his back in this conflict goes by the loss; but whosoever fights manfully, obtains in the end the Crown; not a Crown of Gold, but of  
 N n n  
 Glory



Glory Immortal; we here lay down a fading life, filled with griefs and troubles, to change the same for a Life Everlasting; we put off the Rags of this Mortal Flesh, to be clothed with Robes Immortal; we forsake a loathsome Life, for joy and felicity eternal; ought any gain or exchange to be compared with this? O sweet and happy Martyrdom! how dost thou dignifie and enrich us in despite of the World, Devil, and our own Flesh? and which of us now can complain, seeing our Sovereign Lord and Master has so expressly foretold it to all his Followers? will any man come after me, saith he, *Let him then take up his Cross, and follow me*; Let us bear, Oh, let us then bear the Cross cheerfully, and with joyfulness, that we may be received in the presence of his heavenly Father; for it is not only given us for to believe in Christ, but also to suffer for his sake; and if we suffer with him, then we shall also Reign with him.

Oh, that we could admire his bounty, who no sooner imployes us in his Work, but hath the Wages ready in his Hand wherewith to recompence us; your sorrow, saith he, *shall be turned into joy*; let us then cast off every weight that presseth down, and whatsoever else that stands in our way to Heavenward, be it Father, Mother, Brother, Sisters, Husband, Child, yea, and our own life also; let us with the wise Merchant, man sell all, that with him we may purchase that pretious Pearl; how happy do I esteem them that are called to suffer, and leave their Life for confessing the Name of Jesus Christ, for the Eternal Son of God will confess their Names before his heavenly Father and his holy Angels; they shall be clad with white Robes, and shine as the Sun in the Kingdom of Heaven filled with gladness in the Presence of the Lamb; they shall eat of the Fruit of the Tree of Life, which is in the midst of the *Paradise of God*: Let us fix the Eye of our Minds upon these so great and pretious Promises of Jesus Christ, which he hath made to all those who persevere in well-doing unto the end. Oh! how happy shall we be when we are delivered from these Bodies of Death to live forever with our God? Let us then continually pray with the Disciples, *Lord increase our Faith*. Oh, dear Brethren, remember me alwayes in your prayers, who am bound here in the Bonds of Anti christ; remember those also who are in Bonds, as if you were bound with them: Pray, I say, without ceasing, for our Adversary the Devil is alwayes compassing us about to cause our Hearts to faint, and you are not ignorant what a potent Enemy our own Flesh is unto us; but I confidently believe that our God, who hath begun this good Work in me, will perfect the same, even unto the Day of Christ.

Farewel.

Persecution  
and Massacre at Ro-  
van.

When the Massacrees began to play their parts in *Rovan*, they coun-  
selled those of the Religion, to get themselves into the Prisons as into  
places of greatest security, from the fury and rage of the people, but  
such as followed this advice were there even ready to be devoured,  
as poor Sheep, by these greedy Wolves at their pleasure.

Those who were murdered in the City in a few dayes, some in  
their

their Houses, and others in the Prisons amounted to six thousand, besides more than fifty Women, unto whom they exercised no less Cruelty then upon men.

Their names for brevity sake are here omitted, their dead bodies being piled together were conveyed out of the City in Tumbrils, and thrown by heaps one upon another into great pits, digged for that purpose: Their garments being washed in the *River*, from their Blood, by certain poor Women, were afterwards distributed here and there to the Poor by the *Papists*, that they might seem with their merciless and unjust Cruelty to mingle some Works of Justice and Charity.

Upon the eight day after the Massacre at *Paris*, about eight of the Clock in the Morning, the chief of the *Papists* at *Tholouse*, received Advertisement of that which had passed, with Letters directing them what they were to do, then a Council was called; at the breaking up whereof, the great Gates of the City were shut, only the little Wickets left open, and shortly after, they entered into the houses of those of the Religion, whom they imprisoned in sundry Prisons of the City, about three weeks after they put all these Prisoners together into the *Conciergerie*, which is a special Prison, deferring the Slaughter of them until they received Warrant and Authority from *Paris*, which having received, the Prisoners were called down to the Stairs foot, one after another, and there Massacred, not permitting them so much leisure as to speak; the Councillors who were of the Religion, after they had Massacred them, they hanged them up in their Gowns upon a great *Elm* which was in the Court of the Palace, and in the mean time sacked and pillaged their houses.

A Massacre  
at Tholouse.

#### *An English Man burnt at Rome.*

In the year 1595 a young man, about the age of twenty five years being at *Rome*, was much stirred in a Religious Zeal, against their horrible Idolatry, as the Bishop was going a Procession the young man pluckt the Pix out of his hand, and threw it to the ground, calling, *Wretched Idolater*, for which he was apprehended and sent to prison, and shortly after Pope *Clement* the eighth hearing of it, ordained, that he should be immediately burnt, but some of the Cardinals advised, that he might rather be kept till a further examination; and accordingly they kept him eight dayes in prison, but when they see nothing could be drawn from him, but these words, viz. *such was the will of God*: Then they stripped him naked to the middle, and put on the form of a Devil or Dragon upon his head, and then bound him in a Cart, and carried him to the place of Execution, where he was burnt alive.

I find also a Relation of three other *English-men*, put to death at *Rome*, the manner of their sufferings are as followeth: They meeting together entered into a Conference, concerning the state of the Church at that time, complaining that the Zeal of Gods Glory was wonderfully cooled amongst men; yea, and that even those of the Religion, were grown

Three Eng-  
lish men put  
to death at  
Rome.

grown but too worldly wise; that Satan by little and little was sowing the seed of Atheism every where, by rocking men asleep in the Cradle of Security; whereupon, commending themselves into the hands of God, they determined to take their Voyage to Rome, and there to encounter with the Adversary of Christ; thither they came, and after two or three dayes, two of them behaving themselves modestly, did in secret manifest to some the Truth of the Gospel, who being betrayed, were imprisoned and put to death, without any further ado; the third resolved to bear his Testimony more publick, and therefore taking an opportunity when the Pope was in the midst of his Massing devotion, stept quickly to him, and pluckt the host out of his hands, and trod it under his feet, testifying against the Mass and Antichrist; the people in a rage fell upon him, beating and bruising of him, and he was forthwith bound and set upon an Ass, and the Executioners with lighted Torches burnt his Face, Mouth and Tongue first, when the flames came overthwart his Cheeks, he was heard to cry, *Lord forgive them, they know not what they do;* and then they consumed his body with Fire to Ashes.

And herein the Reader hath seen the invincible Constancy of these Martyrs, who in their burning Zeal for Religion, dried up the Rivers of Persecution; and were never tyred in Suffering, until the Persecutors swords were blunt with the slaughter.

*Blessed are they that are Persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.*



## Part I V.

Containing an Account of such as suffered  
Persecution and Martyrdom under *Episcopacy*, &c.

I Am now come to the Reign of Queen *Elizabeth* in whose first year the Parliament restored the first fruits and tenths to the Crown, and the Protestant Religion was again established, the Bishops that refused the Oath of Supremacy were removed, and others put in their rooms; in this Queens time, about the Eleventh year of her reign arose a People making a Profession of the Pure Religion, and would allow of nothing but what was directly taken out of the Scriptures, openly condemning the received Discipline of the Church of *England*, together with the *Liturgy*, and the very calling of the Bishops, as favouring too much of the *Romish* Religion, declaring it to be an impious thing to hold any thing common with the Church of *Rome*, and used all diligence to have the Church of *England* reformed in every point according to the rule of the Church of *Geneva*; amongst these Dissenters were *Coleman*, *Burton*, *Hallingham* and *Benson*, whom the Queen commanded to be committed to Prison, yet it is a thing almost incredible how on a suddain their Followers encreased, known by the envious name of *Puritans*, who preached nothing more then *Evangelical Purity*, crying down the Ecclesiastical Form of Government, as a thing polluted with *Roman Drege*s, setting out Books in Print to the same effect, refusing to go to the publick Worship, as it was then used; whereupon many endeavours were used to suppress them, and the Law was commanded to be put in Execution which required Uniformity, and the Books wrote by the *Puritans* to be delivered into the Bishops hands on pain of Imprisonment; by these courses of persecution and force they were kept down for a time, the Archbishop of *Canterbury* using his utmost endeavours to settle an uniformity in Ecclesiastical Discipline according to the Laws, which he saw lay gasping, if the *Puritans* encreased, and thereupon provided Articles for all Ministers to subscribe, but he found great opposition or disturbance in this his Design, both at home and abroad, for one *Robert Brown* a young man of *Cambridge*, from whom a People called *Brownists* took their name, and one *Rich. Harrison* a School-master, these set forth Books in *Zealand*, & dispersed them over *England*, condemning the Church of *England* for no Church; these Books were by Authority prohibited, and several of the chief of these *Brownists* were executed at *Bury* in *Suffolk*, as the Reader shall understand more particularly

*Q. Eliz.* larly in this following Discourse, as far as I can give a discovery by the Authors I could procure.

*Ag. 1558.*

As I have said, though by the forcible course the Bishops took, these People were kept under at times, yet in the one and thirtieth year of the Queen, the *Puritans* Flames brake forth again, and Books were written by the names of *Martin-Marprelate*, and another Book by *Penry* and *Udal* against the Government of Bishops, and *Barrow* and *Greenwood* wrote a short Treatise, called, a *Plat-Form*, in which was contained sharp reproofs to the Clergy, saying, That all false and Antichristian Ministers, ought by the Princes Authority to be rooted out, and that their Antichristian and Idolatrous Livings ought to be converted to chartiable Civil-uses, and are not to be appropriated or given to Gods true Ministry, for the maintenance thereof, neither ought it to receive the same; for it stands not with the honour of God, that *Bethel*, Gods-House, should be garnished and supported with the things belonging to, or taken from *Bethaven*, the House of Idols, as if the Almighty wanted other means for support of his own House, and must needs be beholden to the House of Idols to help him and his.

For these, and such matters by them openly divulged, they were imprisoned, and all that would not bow, the Bishops resolved to break them to pieces; on the other hand, the more hotly they were persecuted by the Bishops, the more the Zeal stirred in them to oppose, strengthening themselves daily through their diligence in Reading the Scriptures, that they might be enabled to oppose the Clergy, whose Reformation they said was no more then casting out the name and Persons of the *Pope* and *Papists*, and yet reserved all their Livings and Priviledges, even all the fat and gainful Ware of *Amaleck* unto themselves.

But in the end of these things, as it seldom hath been known, so far as I have observed, that whensoever the Truth appeared, though in the least Measure, but it cost some Blood, which should make men love it the better: So in these times, this *Barrow*, *Greenwood* and *Penry*, and several others, sealed their Testimony, first by hard Imprisonment, and at last by death it self, as in the sequel will appear; and if what I find upon record be true (as I have no cause to believe otherwise) the chief Instruments of their deaths were the Clergy, and not the Queen: For when the Queen asked Doctor *Raynolds* what he thought of those two men (meaning *Barrow* and *Greenwood*) he answered, It would not avail any thing to shew his Judgment concerning them, seeing they were put to death, and being loath to speak his mind further, the Queen pressed him, and charged him to speak, whereupon he answered, that he was perswaded if they had lived, they would have been two as worthy Instruments for the Church of God, as hath been raised up in this Age: The Queen sighed, and said no more: But after that riding to a Park, by a place where they were executed, called to mind their suffering of death, (and being willing to have further information concerning them) demanded

ded of the Earl of *Cumberland* (that was present when they suffered) what end they made; he answered, a very godly end, and prayed for your Majesty and the State; moreover one *Philips*, a famous Preacher, having both heard and seen *Barrows* Speeches and Preparation for death, said, *Barrow, Barrow, my Soul be with thine*: And now before I give Account of the places where these persons were executed, it will be necessary to insert their Complaint to the Parliament, relating their hard usage in Prisons, a Copy of which is as followeth.

Q. Eliz.  
An. 1558.

*The Humble, most earnest, and lamentable Complaint and Supplication of the Persecuted and Prescribed Church, and Servants of Christ, falsely called Brownists, unto the High-Court of Parliament.*

The most high God, Possessor of Heaven and Earth, bringeth at this present before your Lordships and Wisdoms (right honourable) his own Cause, his own People (his own Sworn, and most treacherous Enemies) together with the most shameful Usage of his *Truth* and *Servants*, that ever hath been heard of in the dayes of *Sions* professed Peace and Tranquility.

His Cause and People he offereth unto your Consideration and Defence in our Profession and Persons: His Enemies and their Out-rage against his *Truth* and *Servants* in the Persons and Bloody Proceedings of the Prelates of this Land, and their Complices.

We profess the same Faith, and Truth of the Gospel with her Majesty, which your honours, this whole Land, and all the reformed Churches under Heaven this day do hold and Maintain. We go beyond them (being our only fault, even in the Judgment of our tyrannical and most savage Enemies) in the detestation of all Popery, that most fearful *Anti-christian Religion*, and draw nearer in some Points by our practice unto Christs holy Order and Institution; this is our Faith, this is our cause (Right Honourable) yea, the Lords Cause in our sinful hands.

For the Profession and Maintenance of which Faith, the fore-named Enemies of God detain in their hands within the Prisons about *London* (not to speak of other Goals throughout the Land) about three-score and twelve persons, Men, Women, Young and Old, lying in Cold, in Hunger, in Dungeons, and in Irons; of which Number they have taken the Lords day last, being the third day of the fourth Moneth, 1592. about some sixteen persons, hearing the Word of God truly taught, praying and praising God for his favours shewed unto us, unto her Majesty, your Honours, and this whole Land, and desiring our God to be Merciful to us, unto our Gracious Prince and Country; being employed in these holy Actions, and no other (as the Parties who disturbed them can testifie) they were taken in the very place where the Persecuted Church and Martyrs were enforced to use the like Exercise in *Queen Maryes* dayes.

The



Q. Eliz.

An. 1558.

The former Number are now unbailable, committed by the Prelate or Bishop of London, unto whose close (for the most part) severall Prisons, as *Bridewel*, the *Limboe* or *Dungeon* in *Newgate*, the *Fleet*, the *Marshalsea*, the *Counters*, the *Clynk*, the *Gatehouse*, the *Whitelyon*, &c. wherein we willingly acknowledge the Lot and Inheritance, in this Life of our Fore-Fathers and Brethren the holy Martyrs of the former Age, and the entailed *Aceldama*, or Bloody Succession of the See of London, and that whole Linage; Well, here our Brethren lie (How long Lord holy and true thou knowest) in Dungeons, in Hunger, in Cold, in Nakedness, and all outward distress, for these Bloody men will allow them neither Meate, Drink, Fire, Lodging, nor suffer any whose Hearts the Lord would stir up for their relief to have any access unto them, purposing belike to imprison them unto death, as they have done Seventeen or Eighteen others in the same noisome Goals within these Six Years. The Husband and Wife being now taken by them, they permit not to be in the same, but have sent them to be close kept in other Prisons. VVhat the poor Family doth at home in the mean time, your Lordships may consider, and justly pity. Som of this Company had not one Penny about them when they were sent into close Prison, nor any thing, being abroad (which is the case of most of them, if not all) to procure themselves and their poor Families any Maintenance, save only their handy Labours and Trades, whereby it is come to pass that these Enemies of God, do not only starve and undo a number of men in the Prisons, but even a lamentable Company of poor Orphans and Servants abroad; their unbridled slanders, their Lawless privy searches, their Violent breaking open and rising of our Houses, their lamentable and barbarous Usage of VVomen and Young Children in these hostile assaults, their Uncontrouled Thievery, Robbing and taking away of whatsoever they think meet from us in this case, their unappeased and merciless pursuit of us from our Houses, Trades, Wives, Children, especially from the holy Society of the Saints and Church of God, We are enforced to omit, lest we should be over tedious to your Lordships; but their dealing this way towards us is so woful (right honourable) as we may truly demand with grief of heart, whether the forreign Enemy, or our native Country-men do possess and bear rule over us in our dear and native Country.

Their whole dealing herein is most Barbarous, most Inhumane, but especially most Unchristian, and such as exceeds the cruelty of the *Heathen* and *Papish Professed Tyrants* and *Persecutors*; the Records of the *Heathen Persecution* under *Nero*, *Trajan*, *Decius*, *Galienus*, *Maximinian*, &c. can scant afford us any Examples of the like cruelty and havock; for the *Heathen Romans* would Murder Openly and Professedly: These godless men have put the Blood of War about them, in the day of the Peace and Truth, which this whole Land professeth to hold with *Jesus Christ*, and his Servants. Bishop *Bonner*, *Story*, *Weston*, dealt not after this sort; for those whom they committed close, they would also either feed, or permit to be fed by others, and they brought them in short space openly into *Smithfield* to end their misery, and

and to begin their never ending joy. Whereas Bishop *Elinar*, Dr. *Q. Eliz. Stanhope*, and Mr. Justice *Young*, with the rest of that Persecuting and Blood-thirsty faculty will do neither of these: No Fellows, no Murderers, no Traytors in this Land are so dealt with. *An. 1592.*

There are many of us, by the Mercies of God still out of their hands: The former holy Exercise and Profession, we purpose not to leave by the Assistance of God: We have as good Warrant to reject the Ordinances of *Anti-christ*, and labour for the recovery of Christs holy Institutions, as our Fathers and Brethren in *Queen Maryes* dayes had to do the like: and we doubt not, if our cause were truly known unto her Majesty and your Wisdoms, but we should find greater favour then they did, whereas our Estate now is far more lamentable.

And therefore we humbly and earnestly crave of her Majesty and your Lordships, both for our selves abroad, and for our Brethren now in miserable Captivity; *but just and equal Tryal, according unto her Majesty's Laws, if we prove not our Adversaries to be in a most Pestilent and godless course, both in regard of their Offices, and their Proceedings in them, and our selves to be in the right way, we desire not to have the benefit of her Majestyes true and faithfull Subjects, which of all earthly favours we account to be one of the greatest.* Are we Malefactors? Are we any wise undutiful unto our Prince? Maintain we any Errors? Let us then be judicially convicted thereof, and delivered to the Civil Authority; but let not these bloody men both Accuse, Condemn, and closely Murther after this sort, contrary to all Law, Equity and Conscience, where they alone are the Plantiffs, the Accusers, the Judges, and the Executioners of their most fearful and barbarous Tyranny.

They should not by the Laws of this Land go any further in Cases of Religion, then their own Ecclesiastical Censure, and then refer us to the Civil power; their Fore-fathers *Gardner, Bonner* and *Story* dealt thus equally, *and we crave but this Equity:* Oh let her Excellent Majesty our Sovereign, and your Wisdoms consider and accord unto this our just Petition; for Streams of Innocent Blood are like to be spilt in secret by these Blood-thirsty-men, except her Majesty and your Lordships, do take order with their most cruel and inhuman proceedings.

We crave for all of us but the Liberty, *either to die openly, or to live openly in the Land of our Nativity.* If we deserve death, it becometh the Majesty of Justice not to see us closely murdered, yea, starved to death with hunger and cold, and stifled in loathsome Dungeons: If we be guiltless, we crave but the benefit of our Innocency, viz. *That we may have peace to serve our God and our Prince in the place of the Sepulcher of our Fathers.*

Thus protesting our Innocency, complaining of Violence and Wrong, and crying for Justice on the behalf, and on the name of that righteous Judge the God of Equity and Justice, we continue our Prayers unto him for her Majesty and your Honours, whose hearts

This complaint was Penned by H. [Barrow] and is by me truly Copied Verbatim out of my Author.

we beseech him to incline towards this our most equal and just Suit, through CHRIST JESUS our Lord.

And now I find that besides many that ended their dayes in loathsome Prisons, there were six executed, who sealed up their Testimonies with their blood, the six that were executed are these, viz. Henry Barrow and John Greenwood at Tyburn, John Penry at Thomas a Waterings near London, William Dennis at Thetford in Norfolk, and Coppin and Elias at Edmunds-Bury in Suffolk.

I have here inserted (as followeth) two Letters of John Penry, which was all I could meet with; by which Letters the Reader may see what a Zeal and religious Courage was stirring in these people at this day.

*To the distressed faithful Congregation of Christ in London, and all the Members thereof whether in bonds or at liberty these be delivered; my beloved Brethren, M. F. Johnson, M. D. M. S. M. S. M. G. I. M. I. M. H. M. B. M. S. R. B. M. R. M. K. N. B. M. B. I. M. N. P. W. C. P. A. my Brethren M. I. C. W. B. A. P. M. M. M. E. C. C. D. G. M. A. B. with the rest of you both men and women (as if particularly I named you all) which stand members of this poor afflicted Congregation, whether at liberty or in bonds, Jesus Christ that great King and Prince of the Kings of the Earth bless you, comfort you with his invincible Spirit, that you may be able to bear and overcome these great Tryals which you are yet, and I with you, if I live to undergo for his Names sake in this Testimony.*

Beloved, let us think our Lot and Portion more then blessed, that now are vouchsafed the favour not only to know, and to profess, but also to suffer for the sincerity of the Gospel; and let us remember, that great is our reward in Heaven, if we endure unto the end; I testify unto you for mine own part, as I shall answer before Jesus Christ and his Elect Angels, that I never saw any Truth more clear and undoubted, then this witness wherein we stand; *First*, Against false Offices. *Secondly*, The callings. *Thirdly*, The works. *Fourthly*, The maintenance left and retained in this Land by and from Popery. *Fifthly*, Against the obedience which spiritually either in Soul or in Body is yielded, and the communion that is had with these inventions of darkness. *Sixthly*, The mingling of all sorts in these Assemblies. *Seventhly*, The worship done but scant in one of the three parts of the Commission given by our Saviour, scant done, I say, in one of the three parts of the Commission by the best Teachers of this Land; and I thank my God, I am not only ready to be bound and banished, but even to die in his Cause by his strength; yea, my Brethren, I greatly long in regard of my self to be dissolved, and to live in the blessed Kingdom of Heaven with Jesus Christ and his Angels, with Adam, Enoch, Noah, Abraham, Moses, Job, David, Jeremiah, Daniel, Paul the great Apostle of the Gentiles, and with the rest of the holy Saints, both men and women, with the glorious Kings, Prophets



phets and Martyrs, and Witnesses of Jesus Christ, that have been from the beginning of the World; particularly with my two dear Brethren Master *Henry Barrow*, and Master *John Greenwood*, which have last of all yielded their Blood for this pretious Testimony; confessing unto you, my Bretheren and Sisters, that if I might live upon the Earth the dayes of *Methusala* twice told, and that in noleis Comfort then *Peter*, *James* and *John* were in the Mount, and after this life might be fure of the Kingdom of Heaven, that yet to gain all this I durst not go from the former Testimony; wherefore, my Brethren, I beseech you, be of like mind herein with me; I doubt not but you have the same pretious faith with me, and are Partakers also of far more glorious Comfort then my barren and sinful Soul can be; strive for me, and with me, that the Lord our God may make me, and all us, able to end our Cause with joy and patience; strive also, that he may stay his blessed hand (if it be his good pleasure) and not make any further breach in his Church, by the taking away of any more of us as yet, to the discouraging of the weak, and the lifting up of the horn of our Adversaries. I would indeed, if it be his good pleasure, live yet with you, to help you to bear that grievous and hard Yoke, which yet ye are like to sustain either here, or in a strange Land: and my good Brethren, seeing Banishment, with loss of goods is likely to betide you all, prepare yourselves for this hard entreaty, and rejoyce that you are made worthy for CHRIST's Cause to suffer and bear all these things: And I beseech you in the Bowels of Jesus Christ, that none of you in this case look upon this particular Estate, but regard the general state of the Church of God, that the same may go and be kept together whithersoever it shall please God to send you. Oh, the Blessing will be great that shall ensue this care; whereas, if you go every man to provide for his own House, and to look for his own Family, first neglecting poor *Sion*, the Lord will set his Face against you, and scatter you from the one end of Heaven to the other, neither shall you find a resting place for the Soles of your Feet, or a blessing upon any thing you take in hand.

The Lord, my Brethren and Sisters, hath not forgotten to be gracious unto *Sion*, you shall yet find dayes of peace and rest if you continue faithful: This standing and treading of us under his feet, this subverting of our cause, and right in Judgment is done by him to the end that we should search and try our wayes, and repent us of our Carelesness, Prophaneness and Rebellion in his sight; but he will yet maintain the Cause of our Souls, and redeem our lives, if we return to him; yea, he will be with us in Fire and Water, and will not forsake us, if our Hearts be only and especially of the Building of *Zion*, whithersoever we go. Let not those of you then that either have Stocks in your hands, or some likely Trade to live by, dispose of your selves where it may be most commodious for your outward Estate, and in the mean time suffer the poor ones that have no such means, either to bear the whole Work upon their weak Shoulders, or to end their dayes in sorrow and mourning for want of outward and inward comforts in the Land of Strangers; for the Lord will

be

Q. Eliz.  
An. 1592.

*Q. Eliz.* be an Avenger of all such dealings; but consult with the whole  
*An. 1592* Church, yea, with the Brethren in other places, how the Church  
 may be kept together, and built whithersoever they go; let not the  
 Poor and the Friendless be forced to stay behind here, and to break a  
 good Conscience for want of your support and kindness unto them,  
 that they may go with you: And here I humbly beseech you, not in  
 any outward regard, as I shall answer before my God, that you would  
 take my poor and desolate Widdow and my mess of Fatherless and  
 Friendless Orphans with you into exile whithersoever you go, and  
 you shall find, I doubt not, that the blessed Promises of my God made  
 unto me and mine will accompany them, and even the whole  
 Church for their sakes; for this also is the Lords Promise unto the ho-  
 ly Seed, as you shall not need much to demand what they shall eat,  
 or wherewith they shall be clothed, and in short time I doubt not,  
 but they will be found helpful, and not burthensome to the Church;  
 only I beseech you, let them not continue after you in this Land,  
 where they must be enforced to go again unto *Egypt*, and my God  
 will bless you even with a joyful return unto your own Country for  
 it. There are you who I doubt not will be careful of the perform-  
 ance of the will of your dead Brother in this point; who may yet  
 live to shew this kindness unto yours; I will say no more. Be kind,  
 loving and tender-hearted the one of you towards the other, labour  
 every way to encrease love, and to shew the duties of love one of you  
 towards another, by visiting, comforting and relieving one the other  
 even for the reproach of the *Heathen* that are round about us (as the  
 Lord saith) *Be watching in prayer*; especially remember those of our  
 Brethren, that are especially endangered, particularly those our two  
 Brethren *M. Studley* and *Robert Boule*, whom our God hath strengthened  
 now to stand in the fore-front of the Battel; I fear me that our careles-  
 ness was over great to sue unto our God for the lives of these two so  
 notable Lights of his Church, who now rest with him, and that he  
 took them away for many respects, seeming good to his Wisdom, so  
 also that we might learn to become careful in prayer in all such causes;  
 pray for them then, my Brethren, and for our Brother *M. Fran. Johnson*,  
 and for me, who am likely to end my dayes either with them  
 or before them, that our God may spare us unto his Church, if it be  
 his good pleasure, or give us exceeding faithfulness, and be every way  
 comfortable unto the Sister and Wife of the dead.

I mean unto my beloved *M. Barrow* and *M. Greenwood*, whom I  
 most heartily salute, and desire much to be comforted in their God,  
 who by his Blessings from above will countervail unto them the want  
 of so notable a Brother and Husband. I would wish you earnestly to  
 write, yea, to send if you may to comfort the Brethren in the *West*  
*and North Countries*, that they faint not in these Troubles, and that  
 also you may have of their advice, and they of yours what to do in  
 these desolate times; and if you think it any thing for their further  
 comfort and direction, send them conveniently a Copy of this my  
 Letter, and of the declaration of my Faith, and Allegiance, wishing  
 them

them before whomsoever they be called, that their own Mouthes be not had a Witness against them in any thing; yea, I would wish you and them to be together, if you may, whithersoever you shall be banished, and to this purpose to bethink you before hand where to be, yea, to send some who may be meet to prepare you some resting place, and be all of you assured, that he who is your God in *England* will be your God in any Land under the whole Heaven, for the Earth and the fulness thereof are his, and blessed are they that for his Cause are bereaved of any part of the same. Finally, my Brethren, the eternal God bless you, and yours, that I may meet with you all unto my comfort in the blessed Kingdom of Heaven.

Q. Eliz.  
An. 1592.

Thus having from my Heart, and with tears performed (it may be) my last duty towards you in this Life, I salute you all in the Lord, both men and women, even those who I have not named as heartily as those whose names I have mentioned, (for all your names I know not) And remember to stand stedfast and faithful in Jesus Christ, as you have received him unto your Immortallity: And he Confirm and Establish you to the end for the praise of his Glory, Amen. The 24th of the 4th Moneth, (*April*) 1593.

*Your Loving Brother in the Patience and Sufferings of the Gospel John Penry, a Witness of Christ in this Life, and a Partaker of the Glory that shall be revealed.*

I found also a Letter of the said *Penry* to his Wife, which being large, I have only inserted some particular sentences thereof, as followeth.

*To my beloved wife Ellinor Penry, Partaker with me in this life of the sufferings of the Gospel in the Kingdom and patience of Jesus Christ, and resting with me in undoubted hope of the glory that shall be revealed, all strength and comfort with all other spiritual graces be multiplied through Christ Jesus our Lord.*

I see my blood layd for (my Beloved) and so my dayes and Testimony drawing to an end, for ought I know; and therefore I think it my duty to leave behind me this Testimony of my love, towards so dear a Sister and loving a Wife in the Lord, as you have been unto me. First then, I beseech you, stand fast in that Truth which you and I profess at this present in much outward discomfort and danger, let nothing draw you to be subject to Antichrist, let your Soul and your Body be far from those Assemblies which yield either known or secret submission unto the Ordinances of the Beast. Oh! our Souls are to rejoyce in these wayes more then in all Substance and Treasure, and the loving-kindness of the Eternal is forever and ever towards them and thier Seed that remember his ordinances to do them. My dear Wife and Sister, look not at any earthly thing, consecrate your self wholly both Soul, Body, Husband, Children,



Q. Eliz.  
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and whatsoever you have unto the Lord your God; let them not be dearer unto you then his Worship and Service; fear not the want of outward things, for the Lord careth for you and yours; the Lord is my God and yours, and the God of our Seed; I know if you and our poor Children continue, that they shall see a blessed Reward even in this life; be much and often in prayer day and night, and much in reading and meditating; above all things, pray that the Lord would restore beauty unto his Church, and so would overthrow the cursed Religion of the *Roman* Anti-christ in every part thereof; remember me also and my Brethren now in Bonds, that the Lord would assist us with the strength and comfort of his Spirit, to keep a good Conscience, and to bear a glorious Testimony to the end; be not out of hope but I may be restored again unto you, therefore be earnest in prayer for my deliverance; yet if the Lord shall end my dayes in this Testimony, blessed be his Name; howsoever it goeth, I am ready and content with his good pleasure, and whatsoever shift you make, keep our poor Children with you, that you may bring them up your self in the Instruction and Information of the Lord; I leave you and them indeed nothing in this Life, but the blessing of my God; and this my Sister, I doubt not, shall be found an ample Portion both for you and them, though you know that in hunger often, and cold often, in poverty and nakedness we must make an account to profess the Gospel in this Life; and teach them, I beseech you, even now in their youth that Lesson, *If they will reign with Christ, they must suffer with him*; teach them the meanness of the Gospel, and that they are not to look for greatness in this Life, but every day to make account that they are to yield their lives, and whatsoever they have for the Truth; break their affections betimes, while they are yet green, by Instructions and Corrections meet for them; when they are capable of handy labour I know you will not let them be Idle: Thus having disburdened my self of my duty towards you, and of my care to you and your poor Children in some part, I am, I thank God, in great comfort, though under great Tryals of my weakness and consideration of my own wants, not in regard of men, I fear not any power or strength of man whatsoever, and I am this hour willing to lay down my Life for my Testimony, and I trust shall be unto the end; you know I was taken at a Meeting at *Ratcliff* the two and twentieth day of the third Moneth 1592. and committed close by *M. Younge* to the *Powlery Counter*; some dayes after, some were sent privately to confer with me, I answered, for private Conference, inasmuch as my Cause was made publick, I saw no Cause why I should yield unto any, I desired publick upon equal conditions, they said no, and after much needless speech departed.

Upon the fifth day of the fifth Moneth, I was sent for to the *Sessions House*, where after some discourse I was sent back again; I cannot see but they thirst after my Blood, therefore pray for me, and desire all the Church to do the same.

To draw to an End, salute the whole Church from me, especially those in Bonds, and be you all much and heartily saluted in the Lord,  
let

let none of you be dismayed, the Lord will send a glorious issue to *Sions* troubles; yet you must all be prepared for sufferings, I see no other likelihood.

*Q. Eliz.  
An. 1592.*

Let not those which are abroad miss to frequent the holy Meetings; salute my Mother and yours in *Wales*, my Brethren, Sisters and Kindred there, and my God knoweth, yea, your self knoweth, how earnestly and often I have desired that he would vouchsafe my service in his Gospel among them, to the winning of their souls forever more unto him; salute your Parents and mine in *Northampton*, with my poor kinsman *Jenkin Jones*, and *M. David* also, though I had not thought that any outward respects would have made him withdraw his Shoulders from the Lords wayes, but the Lord will draw him forward in his good time; salute all ours in *Scotland* upon the Borders and every way Northward, especially *M. Jwell*, alwayes dear unto me; I got means this day to write thus much, whereof no Creature living knoweth.

*The sixth of the fourth Moneth 1593. in great haste, with many Tears, and yet in the great Spiritual comfort of my Soul, your Husband. John Penry, a witness of Christ against the Abominations of the Roman Antichrist and his Souldiers; sure of the Victory by Blood of the Lamb.*

These *Puritans* suffered greatly also in King *James* his Reign, although the original Cause thereof, so far as I can perceive, did not appear to proceed from the King, for in his Speech to the Parliament in the eighteenth year of his Reign, in the year 1620. He said, 'As touching Religion, Laws enough are made already: It stands in two points, Perswasion, and Compulsion: Men may perswade, but God must give the blessing: Jesuits, Priests, Puritans and Sectaries, erring both on the right hand, and left hand, are forward to perswade unto their own ends, and sought you the Bishops in your Example and Preaching; but Compulsion to obey is to bind the Conscience.'

How much soever the King inclined to favour, the Reader may understand by this following Relation, being the Copy of an Address these people made to the King and Parliament, relating the great Oppressions they were under.

*To our Sovereign Lord the Kings most Excellent Majesty, together with the honorable Nobility, Knights and Burgeses now Assembled at the High-Court of Parliament.*

May it please your Majesty, Honors, Worships graciously to respect the humble Suit of Gods poor afflicted Servants, and well-affect-ed loyal Subjects to your Highness and Honours. We are many of us constrained to live in *Exile* out of our native Country, others detained in Prisons, all of us in some Affliction, which the Prelates and Clergy of this Land have inflicted upon us for our Faith in God, and Obedience to the Gospel of our Lord Jesus Christ: We have never to this day been convinced of Heresie, Errour or Crime, for which we

Q. Eliz. we should sustain the great Calamities we have endured. The  
 An. 1592 grounds of Christian Religion professed and maintained, in this Land,  
 and other Churches round about; we also with one heart and Spirit  
 assent unto and profess: Enemies we are to all Popery, Anabaptistry  
 or other Heresie, Schism, Rebellion, Treason, or Faction, and whatso-  
 ever else is contrary to the wholesome Doctrine of the Gospel, or the  
 Prosperity and good estate of this Realm; our only desire is so to serve  
 God as that we may please him with reverence and fear, abstaining  
 and keeping our Souls and Bodies from all remnants of the Roman  
 Religion, Idolatry, Imposition, and vain will-worship, of what  
 sort soever: We witness against the unlawful pompous Hierarchy  
 and Priesthood of this Nation, as utterly disagreeing from the Te-  
 stament of Christ, and Ministry there appointed, in their Offices,  
 Callings, Administrations, and Lord-like Livings and Mainte-  
 nance; against the confuse prophane and irreligious multitude  
 of all sorts of vicious Livers, baptized into, and retained in  
 the Body of the Church of England, without voluntary profession  
 of, and holy walking in the Faith of the Gospel; against their man-  
 ner of Worship and Service, by reading Prayers out of a Book, in-  
 stead of true Spiritual invocation on the Name of the Lord; and  
 briefly, against all their Popish Abuses and Relicks of the man of sin  
 whatsoever: And because this our Testimony maketh against the  
 irregular Authority of the Prelates, reproveth their evil Actions, and  
 disproveth their Pomp, Stateliness, Rich Revenues, Stipends, &c.  
 therefore have they in all hostile manner set themselves against us,  
 Persecuting us unto Bands, Exile, and Death it self, reproaching us  
 as Schismatics, Donatists, Brownists, Seditious persons, &c. though  
 they could never convince us of these, or any the like crimes; and  
 though we have not ceased, neither by Gods Grace will cease to wish  
 and procure good to their Souls and Bodies in the Lord; now there-  
 fore our humble Request is unto your Majesty, Honours, and Wor-  
 ships, that notwithstanding these differences we may be suffered to  
 return into our native Country, there to live in Peace practizing the  
 Faith of Christ, which we profess, and have long since set forth to the  
 view of the World in our publick Confession, wherein none hitherto  
 have shewed us any Error; and seeing the People of other Nations  
 are by your Majesty and Honours suffered in this Realm, though dif-  
 fering from the Ecclesiastical state of the same, we hope that your  
 Highness Natural and Loyal Subjects, may find like favour at your  
 hands; for although we cannot but hold and Witness the Truth of  
 God against the corruptions remaining, yet hold we in no wise law-  
 ful for our selves or any Subjects to attempt the reforming or abo-  
 lishing of these, or any the like abuses; for God hath committed the  
 Sword into your Majesties hand alone, who in his time will perswade  
 (we trust) your Royal heart to fulfil his will, and execute his Judg-  
 ments upon the Remainders of the Spiritual Babylon, which will turn  
 to as great Honour to God, Honour to your Majesty, and good of  
 this Realm, as the abolishing of Abbats, Munks, Fryars, Mass, Im-  
 ages, &c. hath turned heretofore. So the Lord of Lords and Ruler  
 of



of Rulers of the Earth will establish your Crown and Kingdom unto Length of dayes ; and howsoever this our Suit shall be regarded, we will not cease in all places of our Pilgrimage to pray for and procure the good of your Majesty, your Honours, Worships, and all our Country, whom God Almighty bleſs with Long Life and happy dayes on Earth, and Crown with Everlaſting Glory in the higheſt Heavens, Amen.

I find that in the year 1604. in this Kings Reign, four Perſons were baniſhed the Land of *England*, after they had ſuffered three Moneths Imprisonment, for no other cauſe but ſeperating themſelves from the Church of *England*, reſuſing to Communicate joyn or per-take with the ſame in their publick Miniſtry and Worſhip, reputing many corruptions to be ſtill remaining amongſt them, which were derived from *Popery*.

And thus, I have given an Account of ſuch as ſuffered, for Religion in thoſe times ; and now to conclude, I have this further to write, by what I have obſerved upon Hiſtories in ſeveral Ages, viz. That while any People were under Suffering and Oppreſſion for their Conſciences, endeavouring to ſerve and worſhip God in that Way they believed to be moſt agreeable to the Scriptures of Truth then the publick Way eſtabliſhed in the Kingdom : whiſt they travelled under this Bondage and Suffering they were low in their minds, and the Lord had regard unto them, for their hearts were tender, and the Lord appeared for them ; and now, when the Lord had tryed this People, and at laſt put Power into their hands, and raiſed them as it were from a low eſtate, they ſoon forgot his kind dealings with them ; as for Example, the *Independants* and *Presbyterians*, ſome of whom I have ſeen, neer forty years ſince, dregged out of their Meetings in private Houſes, and their Cloathes tore, and their Faces covered (as it were) with dirt, and their blood ſpilt ; and in this ſuffering condition they made many Covenants and Vowes to the Lord ; but this very People afterwards coming into Places of Authority, and killing, and taking Poſſeſſion, got themſelves into the High-Places of the Earth, and ſoon forgot their time of deep Sufferings ; and being exalted into Government, they tread in the ſame ſteps thoſe had trodden that were their great Perſecutors, and then they turn'd as rigid Perſecutors, if not worſe, then thoſe they had turned out, as witneſs the Innocent Blood they ſhed both in *Old-England* and *New*, whoſe Cruelty (under the Viſor of a more righteous Cloak) is too large here to infer, but will be matter ſufficient for another Volum ; and therefore I here conclude this.

A N  
**A C C O U N T**  
 O F T H E  
**Just Iudgments of God**  
 I N F L I C T E D U P O N  
**P E R S E C U T O R S**

Wherein is shewed  
 The Wicked Lives and most Horrible Untimely  
 Deaths of many of the Persecutors of Old ; Collected out  
 of Ancient Histories, and out of the Scriptures.

C H A P. I.

*The remarkable and righteous Judgments, of God which have be-  
 faln several Persecutors for Conscience sake, mentioned  
 in the Old Testament.*

The Old  
Serpent.

**T**He Old Serpent the Devil, who was the first Persecutor for  
 Righteousness sake that ever was in the World, who for  
 that very cause hath hunted after the blood of the Saints,  
 even from the beginning unto this day, was for his Persecution cur-  
 sed of God above all Creatures, *Gen. 3. 14.*

Cain.

*Cain* persecuted his godly Brother *Abel* until Death, and that for  
 no other cause, but for Righteousness sake, even because his own  
 works were Evil, and his Brothers Good and Righteous, *1 John 3.*  
*12.* was therefore cursed of God with a bitter curse, even from the  
 Presence of God, and from the Earth, and made a Fugative and Vaga-  
 bond in the Earth, yea, so great was his punishment, that he said, *It*  
*was greater then he could bear, Gen. 4. 11, 12, 13.*

Ismael.

*Ismael* was another Persecutor, for he was a Mockers of his Brother  
*Isaac*, the true Seed of God, and therefore was cast out with his Mother  
 out

out of the Family of the Faithful, that he might have no part in the Inheritance in the true Seed, unto whom the Promise was made, *Gen. 12. 9, 10, 11.*

*Joseph's Brethren* were punished by Famine and Distress, who persecuted their righteous Brother *Joseph*, in that they hated him, and sold him for twenty pieces of Silver to the *Ishmaelites*, as is confessed and acknowledged by themselves to be justly come upon them for that thing; *We are very guilty say they one to another, concerning our Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear; therefore is this Distress come upon us, and Ruben answered them, saying, Spake I not unto you, saying, Do not sin against the Child, and ye would not hear; therefore, behold also his blood is required,* *Gen. 37. 4. 28.*

*Joseph's Brethren.*

King *Pharaoh* and the *Egyptians*, the great Persecutors of the Children of *Israel*, who kept them long in Captivity in *Egypt* the House of Bondage, who by all the Wisdom they had studded how to Vex and Torment them by Task-Masters, to Afflict them by Burthens, and make them serve with Rigour, and thereby made their Lives most bitter unto them with hard Bondage in Mortar and Brick, to be made without Straw, and yet exacting upon them the full tail of Bricks, as when they had Straw; and beating of them, if they did not fulfil the number of their wonted daily Task; and lastly by commanding all their Male-Children to be slain and killed, and would not let them go to do Sacrifice unto the Lord their God; but for all this they did not go unpunished, but the Lord most justly, and most severely punished them for all their Cruelty and Wicked Persecution: For *First*, their Water was all turned into Blood, inso-much that their Fish died, and they themselves could not drink of it: *Secondly*, They were plagued with Frogs in their Houses and in their Chambers, in their Beds, in their Ovens, and in their kneeling-troughs, and upon himself and his People. *Thirdly*, Their Dust was turned into Lice, and they were upon Man and Beast, and in their Houses, and they covered the Ground. *Fourthly*, They were plagued with swarms of Flies in like manner. *Fifthly*, With the Murrain among their Beasts. *Sixthly*, With Blaines and Boyles upon man and Beast. *Seventhly*, With grievous Hail mingled with Fire, killing men and Beast, that it fell upon, and every Herb of the Field throughout the Land, and every Tree. *Eighthly*, With grievous Locusts, which went over all the Land, covering the Face of the whole Earth, so that the Land was Darkened, and they did eat every Herb of the Land, and all the Fruit of the Trees which the Hail had left. *Ninthly*, With thick Darkness over all the Land, even darkness that may be felt, for three dayes together, so that they saw not one the other, neither rose any from his place for three dayes; but the Children of *Israel* had light in their dwellings all the while. *Tenthly*, The Lord did cut off all the First-born in the Land, from the First-born of *Pharaoh*, that sits upon the Throne, to the First-born of the Maid-Servant that was behind the Mill, and all the First-born of Beasts. Then, *Lastly*, the Lord drowned them all in the midst of the

*Pharaoh and the Egyptians.*

*Red-Sea,*



Red-Sea, even Pharaoh, and all the Egyptians, with all their Chariots and Horse-men, and all his Host; so as there remained not one of them. Thus was the Judgment of God executed upon cruel Persecuting Pharaoh, and all the Egyptians.

**King Ahab.** The Wicked King Ahab, who sold himself to work Wickedness, a great Persecutor and Hater of good Micah, a true Prophet of the Lord, who for speaking the truth in the Name of the Lord, when commanded by the King so to do, though it were against the King himself, was for that by him commanded to be put in Prison, and fed with Bread and Water of Affliction, and suffered him to be smitten on the Face by Zedekiah in his presence without reproof, was at last met with by the hand of Justice and true Judgment, according to the word of the Lord, spoken by the said Prophet; for he was slain in Battel by a Dart shot out of a Bow at venter, which smote him, the King of Israel, between the joynts of the harness, whilst he was in his Chariot, and was fain to be carried out of the Battel, and at Evening about Sun-set he died, 2 Chron. 18. 7, 26, 33, 34.

**Jezabel  
Queen.**

Jezabel that cursed Woman, and great Persecutor of the Saints, who slew and cut off many of the Prophets of the Lord, who caused Naboth to be accused falsely of Blasphemy, that so he might be Stoned to Death, as he was; so that King Ahab her Husband, who thrifted for poor Naboths Vineyard might take possession thereof, as he did. She threatned the man of God and Prophet of the Lord Elijah, in Swearing by her Gods, *She would cause him to be slain by to morrow this time, and make his life as the life of one of the Prophets of Baal which he had slain*; was most justly rewarded at the Hand of the Lord, according as the Prophet of the Lord Elijah had aforetold; who said, the Dogs should eat Jezabel by the Wall of Jezreel, which was the very Wall of Naboth's Vineyard, which she caused to be taken most wickedly from him, as afore said; for when she reckoned with her self to set out her self in the most sumptuous manner she could, to the liking of the King, by trimming and decking her self, by painting her Face, and tiring her Head, to look out of the Window upon the King; then did King Jehu command her to be thrown down out of the Window; and so they threw her down out of the Window, and shed her blood, and trampled her under their Feet; and when he would have buried this cursed Woman, as he called her (because she was a Kings Daughter) they found that the Dogs had lickt up her Blood, and had eaten her Flesh, so that there remained only her Skull, her Feet, and the Palmes of her Hands: Then said the King, when he heard of it, *This makes good the word of the Lord which he spake by his Servant Elijah the Tishbite, saying, In the Portion of Jezreel, shall Dogs eat the Flesh of Jezabel, and the Carcass of Jezabel shall be as Dung upon the Face of the Fields in the Portion of Jezreel; so that they shall not say, this is Jezabel*, 1 King. 18. 4, 13. 1 Kings 21. 8, 16, 21, 23. 2 Kings 9. 33, 36, 37.

**King Joash.**

King Joash when he began to Reign Ruled well, and so continued while he had good Councillors about him; but when he began to hearken unto evil Councillors, viz. The Princes of Judah, (his chief

chief good Councillor *Jehoids* the Priest being dead) and took their evil Council, they drew away his Heart and inclined it to Idolatry, and to Persecution; so that when *Zachariah* (the Son of *Jehoids*) came to him from the Lord, being filled with the Spirit, to bear Testimony against him and their Idolatry, and against his and their Transgressions, and to reprove him and them for it; they conspired against him, and Stoned him with Stones at the Commandment of the King, in the Court of the House of the Lord, and slew him; but the Lord soon, according unto this good mans Prayer at his Death, lookt upon this evil, and required it at his and their hands by executing Judgment upon the King and his evil Councillors; for at the end of that Year the Lord sent the Host of *Assyria* against him, even but a small Company, and destroyed all the Princes of the People (the Kings evil Councillors first) from among the People, and sent the spoil of them to the King of *Damascus*, and delivered a very great Army into their hands, *Because they had forsaken the Lord God of their Fathers*; and so they executed Judgment against *Josiah* the King; and when they had departed from him, having left him in great Distress, by reason of great Diseases, his own Servant conspired against him, for the blood of the Sons of *Jehoids*, and slew him on his Bed that he died, *2 Chron. 24.*

*Haman* the Persecutor, who persecuted *Mordecai*, because he would not bow unto him, and do him reverence according to the Kings Command, who therefore sought to destroy all the *Jews* that were in the Kingdom, promising to pay into the Kings Treasure ten thousand Talents of Silver, if he would grant his Writing for their Destruction, unto which the King consented to; and in the mean time *Haman* builds a Gallows fifty Cubits high to hang *Mordecai* upon, for not moving nor rising up, nor doing reverence unto him; but the Righteous God, the Judge of Heaven and Earth, who seeth all things, soon overtook this Persecutor, in his furious Pride and Blood-thirstiness, and put a stop to his intended Persecution by turning the Kings Heart against him, by the intercession of *Esther* the Queen, whereby he came to be hanged himself upon the same Gallows he had set up for *Mordecai* the Jew, *Esther 3.*

*Nebuchadnezzar* that Proud Persecuting King of *Babylon* and *Cal-* *Nebuchad-*  
*dea*, how did the Lord humble him for his pride and cruelty exerci- *nezar hum-*  
sed towards the three Children, in casting them into the Fiery- *bled.*  
Furnace, which he caused to be heat seven times hotter then ordinary for them, because they would not Worship the Golden Image which he had set up, by renting his Kingdom from him, and driving him from Men, and making his dwelling with the Beasts of the Field, and to eat gras as an Ox, till seven times past over him, and that his hands grew like Eagles Feathers, and his nails like Birds Claws, that he and all might know that the Lord only changes times and seasons, and Rules the Kingdoms of men, and giveth to whomsoever he will, and that his Wayes, Works and Judgments are Truth (as he afterwards confessed) and that those that walk in pride, he is able to abase, *Dan. 3. 14.* to the 18th verse.

Sff

Those

The Execu-  
tioners ex-  
cused.

Those chosen men, that were the most mighty men of all that King *Nebuchadnezzar* had in his whole Army, that were the appointed Executioners of the Kings cruelty, in fulfilling his Commands, in binding the three Children, and casting them into the burning Fiery Furnace, soon tasted the just Judgment of God for their frowardness to obey such commands of cruelty, for the flames of the Fire slew those men that took the three Children up, while the Saints of the most high, themselves, though bound in their Coats, Hose, Hats and other Garments, being cast into the midst of the burning Fiery Furnace, where they fell down bound into the midst of it, yet upon their Bodies the Fire had no power, nor was one hair of their head singed, neither were their Coats changed, nor the smell of Fire past on them, *Dan. 3. 20.*

The Pref-  
idents and  
Princes of  
*Media* and  
*Persia*.

Those Presidents and Princes of *Media* and *Persia*, that were the Persecutors of *Daniel* (in King *Darius* his time) that sought the occasions to find something against *Daniel*, that they might accuse him to the King concerning the Kingdom, but could find no occasion nor fault, forasmuch as he was Faithful, neither was there any error or fault found in him, save only in that matter, concerning the Law of his God, against whom, that they might have something against him in that matter also, they are constrained to procure a Degree, that whosoever shall ask a Petition of any God or Man for three dayes, save only the King, he should be cast into the Den of Lions, which he the said *Daniel* (even as they thought) would not obey, but immediately as soon as he understood it was signed, he went into his House, his Windows being opened in his Chamber towards *Jerusalem*, he kneeled upon his knees three times a day, and prayed, and gave thanks before God, as he did before time; for which those men afore said, accused him before the King, by whose means, according to the said Decree, he was cast into the Lions Den, but God sent his Angels, and shut the Lions Mouthes, that they could not hurt him, for no manner of hurt was found upon him, because he was Innocent, and believed in God; but his Persecutors soon felt the just and righteous hand of God upon them, for their so wicked persecuting the Innocent for Conscience sake, for the King commanded those men to be brought, that had accused *Daniel*, and they cast them, their Wives and their Children into the Lions Den, and the Lions had the Mastery of them, and break all their bones in pieces ere they came to the bottom of the Den, *Dan. 6.*

King *Antiochus*.

King *Antiochus*, surnamed *Epiphanes*, a great Persecutor of the Jews, who committed great Evils at *Jerusalem*, and took all the Vessels of Gold and Silver that were therein, and sent to destroy the Inhabitants of *Judea*, without a cause, and as himself confessed, who in a Proud and insolent manner protested he would make *Jerusalem* a common burying place, and the Streets thereof run with the blood of Gods People, was by Gods just Judgment plagued with a grievous sickness, having a remediless pain in his Bowels, and an intolerable Torment in his inward parts, his Body bred abundance of Worms, which continually crawled out of the same; yea, he so rotted



rotted above ground, that by reason of an intolerable stink, no man could endure to come neer him, neither could he himself endure the same; but in a flood of extream Misery ended his dayes, which, as he confessed, came upon him, for the evil afore said; see the Life of *Judas Maccabees* in *Clarke's Martrol.* page 13. as also the first Book of *Maccabees*, Chap. 1, 10. and Chap. 6, 8, &c.

*Sennacrib* King of *Assyria*, the great Oppressor and Persecutor of *Israel* and *Judah*, and horrible blasphemmer and reproacher of the Living God (the God of *Israel* and *Judah*, though they were left of him for a time for their forsaking him, and falling to Idolatry) and a great Defyer of him by the Mouth of wicked *Rebshakesh*, boasting and threatening what he would do unto *Jerusalem*, and unto the men in it, viz. he would make them eat their own Dung, and drink their own Piss, was by the just Judgment of God, in the midst of his Pride, disappointed of his wicked purpose; for the Lord sent his Angel into the Camp of *Assyria*, and slew in one night of his men one hundred fourscore and five thousand, so that when they arose early in the Morning, behold, they were all dead Corpses; and the King himself, though returning to *Nineveh*, not long after, as he was worshipping of his God in the house of *Nisroch*, two of his Sons, named *Adramelech* and *Sharezer*, smote him with the Sword that he died, 2 Kings 18, &c.

*Sennacrib*  
King of *Assyria* murdered by his own Sons.

The *Assyrian*, who was the great and stout hearted Persecutor and Oppressor of the Saints, who removed the Bounds of the People, and robbed them of their Treasures, and destroyed and cut off many Nations, and took them for a prey, and divided the spoil thereof, and trod them down like mire in the Streets, and then boasted of it when he had done, saying, *all this have I done by the strength of mine own hand*, and by mine own wisdom I have put down the Inhabitants like a valiant man, and I have found out the riches of the People as a Nest, and gathered it as men gather Eggs that are left, boasting, how there was none that moved the Wing, or opened the Mouth, or peeped, when as indeed in all this he was but the Rod of Gods anger and the Lords Indignation was the staff in his hand, he being sent of him to an hypocritical Nation (as the People of *Israel* then was) to the end that they might repent and be amended, and had it therefore given him in charge so to do; howbeit, in all this, in regard he did what he did upon no such account as the Rod of Gods anger, nor unto no such end as their purging and purifying, neither did he mean so, nor yet was it in his heart to think so, but he did what he did out of a murderous and persecuting nature, it being in his heart to destroy and cut off Nations, not a few; therefore see how the just Vengeance of God is threatened against him for it) wherefore it shall come to pass (saith the Lord) that when the Lord hath performed his whole work upon Mount *Sion*, and on *Jerusalem*, that I will, saith the Lord, punish the fruit of the stout heart of the King of *Assyria*, and the glory of his high looks, and mine anger shall cease in his destruction, and the Pride of *Assyria* shall be brought down; the Lord of Hosts hath sworn, saying, surely as I have thought, so shall it come to pass, and as I have

The *Assyrian* as punished.

have purposed, so shall it stand; that I will break the *Assyrian* in my Land, and upon my Mountains tread him under foot, *Isa. 14. 24, 25.* who had before trod down his People under his feet, and this is the purpose which the Lord of Hosts hath purposed concerning the *Assyrian*, and who shall dissuade it; and his hand is stretched out, and who shall turn it back?

It is very remarkable also to see and consider all along the Scriptures, how exceeding jealous the Lord hath ever been over his People and Children for good, and how very watchful, and tender he hath been over them, lest any should wrong them, or any way hurt them; and how ready he hath alwayes been to revenge the least injury done unto them, either by word or deed; yea, the Lord hath kept them as *Moses* confessed, as the Apple of his own Eye, and hath at certain times rebuked all their Enemies for them before their faces, so saith the *Psalmist*, he suffered no man, saith he, to do them wrong; yea, he reprov'd Kings for their sakes, saying, Touch not mine Anointed, do my Prophets no harm, for he that toucheth them toucheth the very Apple of his Eye, *Zeph. 3. 8.* The Truth of which this tract hath plentifully proved, and now there remaineth to shew from Scripture, as well as from History, how ready the Lord hath ever been, and still is, to revenge upon whole Kingdoms and Nations, as well as upon particuler Persons, all Injuries done unto his Servants and Children; as for Example

The *Amonites* for saying, Aha.

The *Amonites*, because they did but say Aha, against the Sanctuary of the Lord, when it was prophaned, and against the People of *Israel*, and their Land, when it was desolate, and against the House of *Judah* when they went into Captivity; see in what manner the Judgments of the Lord were threatned against them, behold therefore, saith the Lord, *I will deliver thee to the men of the East, for a Possession, and they shall set their places in thee, and make their dwellings in thee; they shall eat thy Fruit, they shall drink thy Milk; and I will make Rabbah, which was the Royal City, and Seat of the King (where his great Iron Bedstead stood, Deut. 3. 11. 2 Sam. 12. 26, 30. called the City of Waters for pleasantness) a Stable for Camels, and the Amonites a couching place for Flocks, and ye shall know that I am the Lord, Ezek. 25. 3, 4, 5.*

Again, the *Amonites*, because they clapped their Hands, and stamped with their Feet, and rejoyced in their Heart, with all their despite against the Land and People of *Israel*; therefore, thus saith the Lord, *Because thou hast done so, behold therefore, I will stretch out my hand upon thee, and will deliver thee for a spoile to the Heathen, and I will cut thee off from the People, and will cause thee to perish out of the Countries, I will destroy thee, and thou shalt know that I am the Lord, Ezek. 25. 6, 7.*

*Moab* and *Seir*, because they did but say, Behold the House, the House of *Judah* is like unto all the Heathen; therefore behold, saith the Lord, *I will open the side of Moab from the Cities, from his Cities which are in his Frontiers, the Glory of the Country Bethjeshimoth, Baalmeon and Kiriathain unto the men of the East, with the Amonites, and will give*

give them in Possession, that the Amonites may not be remembered among the Nations; and I will execute Judgment upon Moab, and they shall know that I am the Lord, Ezek. 25 .8, 9.

Edom for revenging themselves against Judah, therefore, thus saith the Lord, *Because that Edom hath dealt against the House of Judah, by taking Vengeance, and hath greatly offended, and revenged himself upon them;* therefore, thus saith the Lord God, *I will also stretch out mine hands upon Edom, and will cut off Man and Beast from it, and will make it desolate from Teman, and they of Dedan shall fall by the Sword, I will lay my Vengeance upon Edom by the hand of my People Israel, and they shall do in Edom according to mine Anger, and according to my Fury, and they shall know my Vengeance,* saith the Lord God.

Tyrus, for saying but Aha against Jerusalem, I shall be replenished; now she is laid waste and is broken to pieces, that was the Gates of the People; therefore, thus saith the Lord God, Behold I am against thee, O Tyrus, and will cause many Nations to come up against thee, as the Sea causeth his Waves to come up, and they shall destroy the Walls of Tyrus, and break down her Towers, I will also scrape her Dust from her, and make her like the top of a Rock, it shall be a place for the spreading of Nets in the midst of the Sea; for I have spoken it, saith the Lord God, and it shall become a spoil to the Nations; and her Daughters which are in the Field shall be slain by the Sword, and they shall know that I am the Lord; for thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadnezzar King of Babylon, a King of Kings from the North, with Horses, and with Chariots, and with Horsemen, and Companies, and much People: In a Word, the Lord threatens her to be Destroyed with a sore Destruction by War, from a potent and mighty Army, who shall besiege her, and raise Forts and Mounts against her, and lift up Axes, and Bucklers, and Engines of War against her, and break down her Walls and her Towers, and tread down her Streets, and slay her People by the Sword, and raze her Garrisons to the ground, and make spoile of her Riches, and a prey of her Merchandize, and destroy her pleasant Houses, and lay her Stones, Timber and Dust in the midst of the Waters, and cause the noise of her Songs, and her Harps to cease, and be utterly Destroyed, never to be built more; for I the Lord have spoken it, saith the Lord God; insomuch that the Isles shall shake at the sound of her fall, when the wounded cry, when the Slaughter is made in the midst of her, and the Princes of the Sea shall come down from their Thrones, and lay away their Robes, and put off their Imbroidered Garments, and cloth themselves with Trembling, and sit upon the ground Trembling at every Moment, and be astonished at her, and they shall take up a Lamentation for her, and say unto her, How art thou destroyed that wast inhabited of Sea-fearing men, the renowned City which was strong in the Sea, and the Isles shall tremble at her fall, and the Isles of the Sea be troubled at her departure, when she shall be made a desolate City, and be brought down into the Pit, and be a terror unto them, when she shall



shall be no more, though she be sought for, yet shall she never be found again, saith the Lord, *Ezek. 2, 6, 27, & 28, Chapters.*

*Egypt* and *Pharaoh the King thereof*, because they have been a Staff of Reed to the House of *Israel*, when they took hold of thee by the hand, thou didst break, and rent all their Shoulder, and when they leaned upon thee, thou brakest, and madest all their loyns to be at a stand: Therefore, thus saith the Lord God, Behold, I am against thee *Pharaoh King of Egypt*, the great Dragon that lyeth in the midst of his Rivers, which hath said, my Rivers are my own, and I have made it for my self: but I will put hookes to thy *Jaws*, and I will cause the Fish of thy Rivers to stick unto thy Scales, and I will leave thee thrown into the wilderness, thee, and all the Fish of thy Rivers; thou shalt fall upon the open Feilds, thou shalt not be brought together nor gathered; I have given thee for meat to the Beasts of the Field, and to the Fowles of the Heaven; and all the Inhabitants of *Egypt* shall know that I am the Lord: and because thou hast been a Staff of Reed to the house of *Israel*, &c. therefore thus saith the Lord God, behold, I will bring a Sword upon thee, and cut off Man and Beast out of thee; and the Land, of *Egypt* shall be desolate, and they shall know that I am the Lord, *Ezek. 29, 2, &c.*

*Mount Seir*, because thou hast had a perpetual hatred, and hast shed the Blood of the Children of *Israel* by the force of the Sword, in the time of their Calamity, in the time that their Iniquity had an end; therefore, thus saith the Lord God, behold, O *Mount Seir*, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate; I will lay thy Cities waste, thou shalt be desolate, and thou shalt know that I am the Lord; as I live, saith the Lord God, I will prepare thee unto Blood, and Blood shall pursue thee; thus will I make *Mount Seir* most desolate, and cut off from it him that passeth out, and him that returneth; and I will fill his Mountains with his slain Men in thy Hills, and in thy Valleys, and in all thy Rivers shall they fall that are slain with the Sword; and I will make thee a perpetual desolation, and thy Cities shall not return, and ye shall know that I am the Lord, *Ezek. 35, 3, 4, &c.*

## CHAP. II.

*Several Remarkable Judgments of God, which have befallen several Persecutors for Conscience sake from Christs time until the end of the Ten first Persecutions, under the persecuting Roman Emperors.*

**King Herod** **H**erod the great (so called) the great Persecutor of Christ, who that he might kill Christ in the Cradle, sent and slew all the Children in *Bethlem* from two years old and under, who afterwards, as History relates, being given up of God to wickedness, slew his own Wife, and Children, and neereſt Kindfolks, and familiar Friends; but it was not long but the remarkable Judgment of God met

met with him, for he was smitten of God with a grievous sickness, viz. a Fire was kindled in his inward parts, a rotting in his Bowels, a grievous flux in his Fundament, a moist running humor in his Feet, and the like about his Bladder, and his privy Members ingendring a-bundance of Worms, which continually swarmed out; he had also throughout all the parts of his Body, such a violent Cramp as humane strength was not able to endure, who seeking to end his dayes by laying violent hands upon himself, was prevented by his Friends, and so at length in extreame misery, he ended his wretched life; see *Clarke's Gen. Martyrol.* page 26.

That wicked *Herod* the less, Murtherer of *John* the Baptist and condemner of *Jesus Christ* himself, who putting away his own wife, took her Brother *Philips* wife, was himself and this incestuous *Herodias* condemned to perpetual Banishment to *Vienna* in *France* by *Caesar Caligula* then Emperor, where they both died miserably, see *Acts* and *Mon.* page 50. *Herod the Tetrarch.*

*Judas Iscariot* that grand Traytor, and false Disciple of *Christ*, who after he had most wickedly betrayed his Lord and Master, and sold him for thirty pieces of Silver to the *Jews*, to be Crucified; he afterwards, when he saw that *Christ* was condemned, brought again the thirty pecies of Silver to the Priests and Elders, and cast them into the Temple, and crying out thorow horror of Conscience, said, I have sinned, in that I have betrayed Innocent Blood, and then went forth and hanged himself, and falling headlong he brust asunder in the midst, so that all his Bowels guined out, *Matth.* 27. 3, 4, 5. *Judas Iscariot.*

*Pilate*, that wicked Governor, under whom *Christ* was Crucified, in the dayes of *Tiberius Nero*, then Emperor, through the just punishment of Gods was first apprehended, and accused at *Rome*. and deposed, and then banished to the Town of *Lyons*, at length killed himself, *Acts* and *Mon.* page 50. *Pilate the Governour.*

*Caiphus*, that wicked high Priest, that sate upon the Judgment Seat, and condemned *Christ*, was in the reign of the Emperor *Caesar Caligula* removed from his High-Priests Office and did not long after escape with his life. *Acts* and *Mon.* pag. 50. *Caiphas the high Priest.*

*Tiberius Caesar*, who was also called, *Tiberius Nero*, under whose Reign and Government *Christ* himself suffered, was poisoned to death, *Acts* and *Mon.* pag. 50. *Tiberius Caesar.*

*Caesar Caligula*, that wicked Emperor, and bloody minded man, that wished that all the People of *Rome* had but one Neck, that he might at his pleasure destroy them at once, was cut off by the hands of a Tribune and others, being slain when he had reigned but four years. *ibid.* *Caesar Caligula.*

*Claudius Nero*, of whom it is said, that he Ruled thirteen years with no little Cruelty to the Christians, was in the end slain, *ibid.* *Claudius Nero.*

*Domitius Nero*, which succeeded next in the Empire, but exceeded all the rest of the *Neros*, for Fury, Wickedness and Tyranny; inso-much, as he was counted a prodigious Monster of Nature, more like a Beast, yea, rather a Devil than a Man, in that he was so monstrously

*Domitian*  
Nero the  
first begin-  
ner and stir-  
er up of the  
ten Persecu-  
tions, about  
the Year 67  
*Acts and*  
*Mon.* page  
54.

fierously given to uncleanness, that he abstained not from his own Mother, and his Natural Sister, and in that he was so wretchedly cruel as that he caused to be put to death his own Mother, his Brother-in-law, his own Sister, his own Wife great with Child, and his Tutor *Seneca* and *Lucane*, with divers more of his own Kindred; besides the Apostles *Peter* and *Paul*, who are said to be put to Death at the latter end of his reign, for the Testimony of Christ; and not only so, his Wickedness ended not here, but also he set on Fire the City of *Rome* in twelve places, and so continued it six dayes and seven nights burning, and to avoid the Infamy thereby, laid the fault upon the Christians, and then caused them to be persecuted: He reigned fourteen Years, even so long in cruelty, till at last the Senate Proclaiming him a publick Enemy of Man-kind, condemned him to be drawn through the City, and to be whipt to Death; for the fear whereof, he flying the Hands of his Enemies in the night fled to a Mannour of his Servants in the Country, where he was forced to slay himself, complaining that he had neither Friend nor Enemy that would do so much for him, *Ibid.*

In a word, if Histories speak true, few or none of the Persecuting *Roman* Emperors died in their Beds.

*Decius* the Persecutor, being overcome in War, to avoid his Enemies hands, he leaped with his Horse into a Whirl-pool, and was drowned, *Cl. Gen. Martyr.* 54.

*Valerianus*  
his reward.

*Valerianus* the Emperor, and Persecutor of the *Christians*, was taken Prisoner of the *Persians* when he was Seventy Years of Age, and *Sapores* the King of the *Persians* used him for his Riding-block; for whensoever the King was minded to mount his Horse openly in the sight of the People, *Valerian* the *Quondam* Emperor was brought forth instead of a Block, for the King to tread upon his Back in going to his Horse-back; and in the end he was condemned to be slain, and powdered with Salt, for a perpetual Monument of his own wretchedness, *Acts and Mon.* 105. *Ex. Euseb.*

*Gallienus*, Killed by *Aureolus*, *Acts and Mon.* 51.

*Aurelianus*  
his Persecu-  
tion won-  
derfully pre-  
vented.

*Aurelianus* the Emperor began his reign with moderation and discretion, giving Toleration to the Christians; but at length giving ear to evil counsel, his nature inclinable to Severity, was altered to plain Tyranny, which he shewed in Murdering, First, his own Sisters Son, then purposing in himself to persecute the Christians, he framed a Proclamation against them for their Persecution, and being ready, and about to sign it with his own hand, was by the sudden stroke of the hand of the Lord suddainly from above stopt in his purpose, binding as a man might say, the Emperors hands behind him, for *Utrypius* and *Vopiscus* affirms, that as the said *Aurelianus* was purposing to raise Persecution against the Christians, he was suddainly Terrified with Lightning, and so stopped from his wicked Tyranny.

*Dioclesian*  
the Wicked Persecu-  
tor Poisoned  
himself.

*Dioclesian*, that Wicked and Impious Persecuting Emperor, ring whose life a great and most grievous Persecution was moved against the Christians ten Years together, and then he deposed himself



and as some say at *Solona*, Anno. 319. Poysoned himself, *Acts* and *Mon.* Fol. 51. and 121.

*Maximinus* was hanged, as it is said, by *Constantine* at *Massilia*, about the Year 310. *Acts* and *Mon.* 123.

*Galerius* the chief Minister of the Persecution, after his terrible Persecutions, fell into a wonderful sickness, having such a sore risen in the nether parts of his Belly, which consumed his Privy Members, and so did swarm with Wormes, that being not curable, neither by Chyrurgery nor Physick, he confessed it happened for his cruelty against the Christians, and so calling in his Proclamations against them; notwithstanding he not able to sustain, as some say, the stanch of his sore, slew himself, *Acts* and *Mon.* pag. 51.

*Galerius* confesseth to the Judgment of God.

*Maximinus* (the Son as it is thought) that Arch-Enemy to the Christians, and great Persecutor of tender Conscience, and stirrer up of others thereunto; as witness his advising his Idol-Priests to execute their Office with great Authority and Dignity, and with World like Pomp, being to Christian pity and Religion most incensed, exercising cruel Persecution towards the East Churches (so called) was by the just Judgment of God suddainly and sorely vexed with a fatal disease, most filthy and desperate, and very strange, taking its first beginning in his Flesh outwardly, and from thence proceeding into the inward parts of his Body; for in his Members there happened to him a suddain Putrifaction, and botchey corrupt Boyles, with a Fistul, consuming and eating up his Intrales, out of the which came swarming forth an innumerable multitude of Lice, with such a pestiferous stench, that no man could abide him, or to be near him, by reason whereof, the Physicians that had him in cure, some of them not able to abide the intolerable stench, were commanded to be slain, others because they could not heal him, being so swollen and past hope of cure were all cruelly put to Death; at length being put in mind and in remembrance, that his disease was sent of God; he began to bethink himself of the wickedness that he had done against the Saints of God, and coming unto himself, confesseth his sins to God, and sets forth his Edicts to command all men to cease from Persecuting the Christians, desiring the Christians to pray to their God for him, and this occasioned the very Infidels themselves to extol the only true God of the Christians; and not long after, by the very Violence of his Disease he ended his life, *Acts* and *Mon.* 115. 116. 122.

*Maximinus* the cruel Persecutor confesseth to the just Judgment of God

*Maxentius* was vanquished by *Constantine*, and drowned in *Tyber* *Acts* and *Mon.* pag. 51.

*Lycinius*, being overcome by *Constantine* the great, was deposed from his Empire, and afterwards slain of his Souldiers, *Ibid.*

## CHAP. III.

*The Just Judgments of God that befel some under Officers, and Ministers of state, and others that did execute the several Tyrannical Persecutions of the aforesaid Emperors upon the Christians, for Conscience sake, during the time of the aforesaid Ten Persecutions.*

Informers  
justly re-  
warded.

This Tra-  
janus Empe-  
ror, was the  
beginner of  
the Third  
persecution,  
Anno. 100.  
or 108. see  
Acts and  
Mon. 37.  
Cla. Gen.  
Martyr 35.

Perjured In-  
formers.

Certain men of the Jewish Nation Informers, had accused the Martyr *Simon* (Son of *Cleophas*, and reputed nephew to Christ) for being a Christian, and one of the Stock of *David*, against whom *Trajanus* the Emperor had given forth a Commandment, that who-soever could be found of the Stock of *David*, he should be inquired out, and put to death; of which Stock, upon inquiry these his Accusers were found to be, and so right justly were put to Execution themselves, which sought the destruction of another; though it was not long after, but the good man *Simon*, after he had been scourged many dayes, bearing it with singular constancy, when he was a hundred and twenty years old, was Crucified and put to death, finishing his course in the Lord, *Acts* and *Mon.* 65, 66.

Three other wicked evil-disposed persons (Informers) seeing the soundness, grave, constancy and vertuous life of *Narcissus*, then Bishop of *Jerusalem*, aged an hundred and sixty three years, accused him as being guilty of a hainous crime, that he was clear of, and having laid it to his charge, they the better to make their Accusation seem more probable before the People, they bind it with a great Oath, one wishing to be destroyed by Fire, if he said not true; the other to be consumed with a grievous sickness; the third, to loose both his Eyes, if they did Lye: *Narcissus*, although having his Conscience clear, yet not able, being but one man, to withstand their Accusation, bound with such Oathes, gave place, and removed himself from the Multitude into a solitary Desert by himself, where he continued many years; in the mean time to them which so willingly and wickedly forswore themselves, this happened: The first, by casualty of one little small sparkle of Fire was burnt, with his goods, and all his Family. The Second was taken with a great sickness, from the top to the toe, and devoured with the same. The Third hearing and seeing the punishment of the other, confessed his fault, but through great Repentance poured out such tears that he lost both his Eyes, and thus was their false perjury punished, and *Narcissus*, after long absence returned home again, was by this means both cleared of the Fact, and received into his Bishoprick again, *Acts* and *Mon.* 80.

An Executi-  
oner.

*Antiochus*, Tormentor and Executioner of extreame torments (under *Alexander Severus* the Emperor, and Persecutor of the Christians) upon a young youth, called *Agapitus*, of the Age of fifteen years, who

who suffered Martyrdom for not Sacrificing to Idols, after he had, been assailed with sundry Torments, viz. First, with whips scourged, then hanged by the feet, after having hot, water poured upon him, at last cast to the wild Beasts; with all which Torments, when he could not be hurt; finally, with the Sword was beheaded: This said *Antiochus*, in the Executing the aforesaid Torments suddenly fell down from his Judicial Seat, crying out, that all his inward Bowels burned within him, and so gave up the Ghost *Hen. de Erfordia lib. 6. ch. 29. Acts and Mon. 85.* This *Alexander Severus* was the beginner of the Fifth Persecution. Anno. 195.

The like severity of Gods terrible Judgments is also to be noted in *Claudius* his President; this President and Minister of his Persecutions, who was possessed and vexed with a Devil in such sort, that he biting off his own Tongue in many small pieces, so ended his life, *Hen. de Erfordia Acts and Mon. 105.* Perfidious to *Claudius*.

#### CHAP. IV.

##### *The Just Judgments of God upon Persecutors in Queen Maryes Reign.*

**A**FTER the death of Queen Mary, the bloody work ceased, although a stop there was before her Death in London, in some measure; for as *Roger Holland* had declared to *Bonner*, that the Lord would shorten their hands of cruelty; and as he foretold, there was not one burnt in *Smithfield* for Religion after him; for though the vehement zeal of this Queen was such, for the setting up of Popery in England, as if she intended to establish it forever; yet the secret hand of Providence had a regard to his suffering Seed, and put a period to her cruelty, and it is an evident token that the Religion she endeavoured to settle did not please God, although it pleased her, since we see the bad effects it brought forth; for had it been as godly as it was bloody, no doubt the success would have been better, and the strict Hand of Gods Judgments would not have been executed upon the bloody Persecutors of such as dissented, as evidently appears they were by the many Examples of divine Justice, shewed from time to time, and the unprosperous success of this Queen in all her affairs, are a full assurance the Lord disliked her effusion of so much blood in the matter of Religion; neither in all her undertaking had she any good success; for though she endeavoured to restore again the Monks, and Nuns, Abbeys, Fryars, &c. which were partly dissolved in her Fathers time, yet she was frustrated in her designs, and how unprosperous she was in her State affairs may be read at large in the *Chronicle*; for the lost Callice which had been won by the valour of *Edward* the Third, and marrying with *Philip* of Spain a Papist, by him she had no Issue, and though she promised to herself great felicity in him, but it proved otherwise; for he withdrew first his affection from her, and at last his company also; and thus the Almighty ordered things, but no Admonitions would take place with her, to cause her to revoke



revoke her bloody Laws, nor to stop the Tyranny of these bloody Priests and Bishops, but the Servants of God were drawn by heaps as Sheep to the Slaughter, and so it continued till by death she was taken away, after she had reigned Five Years and Five Months.

And now I shall give a short Account of the severe punishment that God inflicted upon several Persecutors (of his People) from time to time in this Queens reign, which are not already inserted in this Book.

Chancellor  
of Norwich

Doctor *Dunning*, Chancellor of *Norwich*, a bloody man, who condemned several innocent persons, in the midst of his rage died suddenly (as it is said) sitting in his Chair.

Bishop  
*Thornton*

The like Judgment fell upon Bishop *Thornton*, Suffragan of *Dover*, who after he had exercised great cruelty in Persecuting, at length upon a Sunday (so called) looking upon his men, playing at Bowls, fell suddenly in a Palsie, and being had to Bed, was put in mind to remember God; *Yes*, said he, *so I do, and my Lord Cardinal too*, and so died.

After he was dead, the Cardinal ordained another Bishop in his room, who being at *Greenwich*, after he had received the Cardinals blessing, going down a pair of Stairs from the Chamber, he fell down and broke his Neck: to these Examples also may be added, the terrible Judgment of God upon the Parson at *Crundall* in *Kent*, who having received the Popes Pardon from Cardinal *Poole*, coming home to his Parish, exhorted the People to receive the same, saying, *That he now stood as clear in his Conscience as when he was first born, and mattered not if he died the same hour he spoke it*; whereupon, being suddenly stricken by the Hand of God, and leaning a little on the one side, immediately shrunk down in the Pulpit, and so was found dead, not speaking one word more.

Not long before the death of Queen *Mary*, died Doctor *Capon* Bishop of *Salisbury*, Persecutor, about the which time also followed the unprepared death of Doctor *Jeffer*, Chancellor of *Salisbury*, who not long before his death had caused above ninety persons to be summoned to appear before him, to the end he might Examine them by Inquisition concerning their Religion, but by the Providence of God he was prevented from executing the evil, he intended against them, for in the midst of his buildings, he was suddenly taking away by the mighty Hand of God.

Woodrove  
Sheriff of  
London

And now to come from Priests to Laymen where first an Account is given of one *Woodrove*, who was Sheriff of *London*, who rejoiced much at the death of the Innocent, and was very cruel in his Office, for when one *Rogers* was going in a Cart towards *Smithfield* to be burnt, and in the way his Children being brought to him, because the Car-man stopped his Cart, that he might speak to them, he caused the Car-mans head to be broke; but what happened? within a week after this Sheriff came out of his Office, he was suddenly smote by the hand of God, the one half of his Body being

benumbed, and lay Bedrid; and in this infirmity he continued seven or eight years till his dying day.

*Alexander* the keeper of *Newgate*, a cruel Enemy to those that lay there for Religion, died very miserably, being so swelled that he was more like a Monster then a man, and so rotten within, that no man could abide the smell of him; this cruel Wretch to hasten the poor Lambs to the Slaughter, would go to *Bonner*, *Story*, *Cholmley*, and others, Crying out, *Rid my Prison, Rid my Prison, I am too much pestered with these Hereticks.*

*James*, the Son of the said *Alexander*, having left unto him by his Father great Substance, within three years wasted all to nought; and when some marvelled how he spent those goods so fast; Oh, said he, *Evil gotten, Evil spent*; and shortly after, as he went to *Newgate-market*, he fell down suddenly and there wretchedly died.

*John Peter*, Son in law to this *Alexander*, an horrible Blasphemer of God, and no less cruel to the said Prisoners, he commonly when he would affirm any thing, were it true or false, used to say, *If it be not true, I pray God I rot ere I dye*; accordingly he did rot away, and so died most miserably.

The next day after the death of *Queen Mary* died *Cardinal Pool*, of what disease, although it be uncertain to many, it was suspected that he took some *Italian Physick* that did him no good.

The sudden death of many more Persecutors might be mentioned who were cut off in this *Queens* time, and before; but by what is inserted may be seen that the Lord was against those persecuting Priests and Bishops.

*A Relation of the end of Doctor Story, a bloody Persecutor of Christs Members.*

This *Doctor Story* was an Arch-Enemy to, and a bloody Persecutor of Gods people, when *Queen Mary* dyed *Queen Elizabeth* staying the Sword of Persecution from raging any further, caused this *Doctor Story* to be apprehended, and committed to Prison, where after a little while being detained, he broke out of Prison, and fled beyond Sea where getting into favour, and growing familiar with the Duke *de Alva* in *Antwerp*, of whom he received a special Commission to search for *English Books*, and in this Authority he continued for a time, by which means he did much hurt, and brought many into trouble and perill of their lives, Raging in his persecuting blood-thirsty cruelty (but when the measure of Iniquity was full, the Lord proceeded against him in Judgment, and cut him off, which was after this manner.

Some in *England* being concerned to hear of his wicked behaviour towards Innocent people, sent over one *Parker* a Merchant to *Antwerp*, who had undertaken some means to convey *Story* into *England*; *Parker* arriving at *Antwerp*, got some privately to inform *Doctor Story* that in such an *English Ship* he might find store of *English Books*, *Story*

X x x

hearing

hearing this, suspecting nothing, made haste towards the Ship as to a prey, and coming on board, said, he came to search for Heretical Books, and being between Decks they claped down the Hatches upon him, and hoisted up their Sayles, and brought him away into *England*; where, for saying, that he was a sworn Subject to the King of *Spain*, and no Subject to the Queen of *England*, he was condemned to be hanged, and accordingly was Executed.

## CHAP. V.

*The just Judgments of God upon several Persecutors in Forreign Parts.*

Anno. 1553.  
John Eckini.

**I**N the *English* Translation of the History of *John Carion* Pol. 250. he writeth concerning the Death of *John Eckins* as followeth, this Year, saith he, died at *Ingeldstate*, Doctor *Eckins*, a faithful Servant and Champion of the Pope, and a Defender of the abominable Papacy: But as his Life was full of all Ungodliness, Uncleaness and Blasphemy, so was his end Miserable, Hard and Pitiful, for his last words were these, *In case*, said he, *the four thousand Gilders were ready, the matter were dispatched*, dreaming belike of some Cardinal Ship that he should have bought, now what an end this was, I leave it to the Readers judgment.

John Wanderwarfe.

*John wanderwarfe* a Bastard, son of a Stock or Kindred called *warfe*, a man of a cruel nature, and of a perverse and corrupt judgment, a sore Persecutor of Christs Flock, with greediness, seeking and shedding Innocent Blood, having drowned divers good men and women, for which, of some he was called, *A blood-Hound*, of others *Sheltade*, that being of a short, grundy and little stature, he did commonly ride with a broad Hat, as a Churl of the Country: On a time, having been at *Antwerp*, at a Feast, and being loaden with Wine, riding home over a Bridge, the Wagon was blown over the Bar into the Town-Ditch, where his neck was broken, and his Wife being with him, was taken up alive, but died within three dayes after; the truth of this was Witnessed, by several Merchants of *Antwerp*.

An. 1558.

*Erasmus* in his Apology maketh mention of a Noble man, who having purposed before his Death, to go see *Jerusalem*, and setting things in order for his Journey, leaving the care of his Wife, who was great with Child, and of his Lordships and Castles to an Arch-Bishop, as to a must sure and trusty Father; to make short, it happened this Noble man died in his Journey; as soon as the Arch-Bishop hard of it, instead of a Father he became an Enemy and Destroyer, seizing into his hands all his Lordships and Possessions, neither was he therewith contented, but he laid seige against a strong Fort, into which the Wife of the Noble man was fled for safe-guard, where, in the conclusion, she with the Child she went withal, was miserably slain: By this Example, the Reader may see what the effects



effects of this mans blind Superstition was, and what ill Fruits his rash vows to defend Idolatrous Pilgrimage did produce; therefore, saith my Author, it is rightly said of *Hierome*, *To have been at Jerusalem, is no great matter; but to live a Godly and Virtuous life that is a great matter indeed.*

In the Town of *Gaunt* in *Flanders*, one *William D'weaver* was accused and Imprisoned, by the Provost in *Gaunt*, who had in his Cloister a Prison and place of Execution, being with several others, set in Judgment Seat in Examination and Trial of the said *D'weaver*, where he charged him with denying to pray to Saints, and denying Purgatory; on a suddain the said Provost, was smitten with a Palsie, that his Mouth was drawn almost to his Ear, and so he fell down and never speak word more, and the next day about ten a clock he died, nevertheless they burned the said *William D'weaver* within three hours after the same.

The like Example of the Lords Judgement was shewed upon another great Persecutor, called, *Sir Garret Triest*, who had long promised to the Regent to bring down the Preachers, for which the Regent promised to make him an Earl, the said *Gerret* being at *Gaunt*, he with other of the Lords received a Commission from the Regent to swear the Lords and Commons unto the *Romish Religion*; *Garret* being at Supper, speak to his Wife to call him an hour sooner then he use to rise, for that he should have much business to swear the People in the Town-house the next day; but see what happened, the said *Garret* going to Bed in good health, and his Wife calling him in the morning, according to his appointment, found him dead by her, and so not able to prosecute his wicked purpose.

However the Lords of *Gaunt*, coming to the Town-house, proceeded to give the Oath, according to their Commission, but the Secratary, being appointed to tender the Oath, at the first man he offered it to, the said Secratary was stricken with present Death, and fell down and was carried away in a Chair, and never speak more; and to witness the Truth hereof, my Author produceth ten persons Names,

*A Letter translated out of French into English, written to Henry the Second French King, declaring and proving out of divers Histories, what Afflictions and Calamities from time to time, by Gods Righteous Judgments, have fallen upon such, as have been Enemies to his People, and have resisted the free passage of his Truth.*

Consider I pray you, Sir, and you shall find, that all your afflictions have come upon you, since you have set your self against those which are called *Lutherans*, when you made the Edict of *Chasseaubert*, God sent you wars; but when you ceased the execution of the said Edict, and as long as you were Enemies to the Pope, and going into *Armain* for the defence of the liberty of the *Germans*, afflic-

ed for Religion, your Affairs prospered, as you could wish or desire.

On the contrary, what hath come upon you since you joyned with the Pope again, having received a Sword from him, for his own safeguard, and who was it that caused you, to break the Truce? God hath turned in a moment your Prosperity into such Afflictions, that they touch not only the state of your own person but of your Kingdom also.

To what end came the enterprize, of the Duke of *Guise* in *Haly*, going about the service of the Enemy of God, and purposing after his return to destroy the Valleys of *Piedmont*, to offer or sacrifice them to God, for his Victories; the event hath well declared, that God can turn upside down our Counsels, and Enterprizes, as he overturned of late the Enterprize of the Constable of *France* at *S. Quintinus*, having Vowed to God, that at his return, he would go and destroy *Geneva*, when he had gotten the Victory?

Have you not heard of *L' Pouchet* Arch Bishop of *Towers*, who made suit for the erection of a Court called *Chamber Ardent*, wherein to condemn the *Protestants* to the Fire? who afterwards was stricken with a disease, called, *The Fire of God*, which began at his feet, and ascended upwards, that he caused one Member after another to be cut off, and so died miserably without any Remedy.

Also one *Castillanus*, who having enriched himself by the Gospel, and forsaking the pure Doctrine thereof, and returning to his vomit again, went about to persecute the Christians at *Orleans*, and by the Hand of God was stricken in his Body with a sickness unknown to the Physitians, the one half of his Body burning as hot as Fire, and the other as cold as Ice, and so most miserably crying and lamenting, ended his life.

There be other infinite Examples of Gods Judgments worthy to be remembered, as the death of the Chancellor, and Legate *Duprat*, which was the first that opened to the Parliament the knowledge of Heresies, and gave out the first Commissions to put the faithful to death, who afterward died in his House at *Natçillet*, Swearing and horribly Blaspheming God; and his stomach was found pierced and knawn assunder with Worms; also *John Ruse* Councillor in the Parliament, coming from the Court after he had made report of the process against the poor Innocents, was taken in a burning in the lower part of his Belly, and before he could be brought home to his House the fire invaded all his secret parts, and so he died miserably.

Also one named, *Claude De Astes*, a Councillor in the said Court, the same day he gave his Opinion and Consent to burn a faithful Christian (albeit it was not done indeed as he would have it) after he had dined, committed Whoredom with a Servant in the House, and even in doing the Act was stricken with a disease called an *Apoplexia*, whereof he died out of hand.

*Peter Lyet*, chief President of the said Court, and one of the Authors of the aforesaid burning Chamber, was deposed from his Office

Office, for being known to be out of his right wit, and bereaved of his understanding.

Also *John Moren* Lievtenant Crimnel of the Provost of *Paris*, after he had been the cause of the Death of many Christians, was finally stricken with a disease in the Legs, called the *wolves*, whereby he lost the use of them, and died also out of his wits, many dayes before denying and blaspheming God.

Likewise *John Andrew*, Book-Binder of the Palace, a spie for the President *Lislet*, and of *Bruseard* the Kings Soliciter died in a Fury of Madnes.

The Inquisitor *John De Roma*, in *Province*, his flesh fell from him by piece-meal, and so stinking, that no man might comenear him for the sinell thereof.

Also *John Minerius* of *Province*, who was the cause of the death of a great Number of Men, Women and Children at *Cabriers*, and at *Merindol*, died with bleeding in the lower parts, the Fire having taken his Belly, blaspheming and despising God, besides many other whereof we might make recital, which were punished with the like kind of death.

It may please your Majesty to remember your self that ye had no sooner determined to set upon us, but new troubles were by and by moved by your Enemies, with whom ye could make no Agreement, which God would not suffer, forasmuch as your Peace was grounded upon the Persecution which ye pretended against Gods Servants; as also your Cardinals cannot let through their cruelty the course of the Gospel, which hath taken such root in your Realm, that if God should give you leave to destroy the Professers thereof, you should be almost a King without Subjects.

*Terullian* hath well said, that the blood of Martyrs is the Seed of the Gospel, wherefore to take away all these evils coming of the riches of the Papists, which cause so much Whoredom, Sodomitry and Incest, wherein they wallow like Hogs, feeding their idle Bellies; the best way were, to put them from their Lands, and Possessions, as the Old Sacrificing *Levites* were, according to the express Commandment given to *Josbua*; for as long as the Commandment of God took place, and that they were void of Ambition, the purity of Religion remained whole and perfect, but when they began to aspire to Principallity, Riches and worldly Honours, then began the Abomination of Desolation that Christ foretold.

It was even so in the Primitive Church, for it flourished and continued in all pureness, as long as the Ministers were of small wealth, and sought not their particular profit, but the Glory of God only; but since the Pope began to be Prince-like, and to usurp the Dominion of the Empire, under the colour of a false Donation of *Constantine*, they have turned the Scriptures from their true sence, and have attributed the service to themselves, which we owe to God, wherefore your Majesty may seize with good right, upon all the Temperallities, of the Benefices, and that with a safe Conscience, to Employ them to their true and right use.



*First*, For the finding and maintaining of the faithful Ministers of the Word of God, for such Livings shall be requisite for them, according as the case shall require. *Secondly*, For the entertainment of your Justices that give Judgment. *Thirdly*, For the relieving of the poor and Maintenance of the Colledges, to instruct the poor Youths in that which they shall be most apt unto; and the rest, which is infinite may remain for entertainment of your own Estate and Affairs, to the great easment of your poor People, which alone bear the Burden, and possess in manner nothing.

In this doing, an infinite Number of men, and even of your Nobility, which live of the Crucifex should imploy themselves to your Service and the Common Wealths, so much the more diligently, as they see that ye recompence none, but those that have deserved; whereas now there is an infinite Number of men in your Kingdom which occupy the chiefest and greatest Benifices, which never deserved any part of them, &c. And thus much touching the Superfluous Possessions of the Popish Lordly Clergy: Now, proceeding further in this Exhortation to the King, thus the Letter importeth.

But when the Papists see they have not to alledg for themselves any reason, they say, to make odious to your Majesty the *Lutherans* (as they call us) and say, if their sayings take place, ye shall be faine to remain a private person, and that there is never change of Religion, but there is also change of Princedom; a thing as false as when they accuse us to be Sacramentaries, and that we deny the Authority of Magistrates under the shaddow of a certain furious Anabaptist which Sathan hath raised in our time, to Darken the Light of the Gospel, for the Histories of the Emperors, which have begun to receive the Christian Religion, and that which is come to pass in our time shew the contrary.

Was there ever Prince more feared and obeyed then *Constantine* in receiving the Christian Religion? Was he therefore put from the Empire? No, he was thereby the more confirmed and established in the same, and also his Posterity which ruled themselves by his Providence; but such as are fallen away, and followed mens Traditions, God hath destroyed, and their Race is no more known in the Earth, so much doth God detest them that forsake him; and in our time the late Kings of *England* and *Germany*, were they constrained, in reproving Superstitions, which the wickedness of the time hath brought in, to forsake their Kingdoms and Princedoms? All men see the contrary; and what honour, fidelity and obedience of the people in our time, that have received the Reformation of the Gospel do under their Princes and Superiours; yae, I may say, that the Princes knew not before, what it was to be obeyed at that time when the rude and ignorant people received so readily, the dispensations of the Pope, to drive out their own Kings and Natural Lords.

The true and only remedy, Sir, is, that ye cause to be holden a holy and free Council, where ye should be chief, and not the Pope and his, who ought but only to defend their causes by the holy Scriptures.

Scriptures, that in the mean while ye may seek out men, not corrupted, suspected nor partial, whom ye may charge to give report faithfully unto you of the true sence of the holy Scriptures; and this done after the Example of the good King *Jehosaphat*, *Hezekias* and *Josi*, ye shall take out of the Church all Idolatry, Superstitions and Abuse, which is found directly contrary to the holy Scriptures of the Old and New Testament, and by that means ye shall guide your People in the true and pure Service of God, not regarding in the mean time the cavelling pretences of the Papists, which say, that such Questions have been already answer'd at *General Councils*, for it is known well enough that no Council hath been lawful since the Popes have usurped the Principallity and Tyranny upon mens Souls, but they have made them serve to their Coverousness, Ambition, and Cruelty, and the contrariety which is among those Councils, maketh enough for their disproof, beside a hundred thousand other absurdities, against the *Word of God*, which be in them the true proof, for such matters is in the true and holy Scriptures, to the which no times nor Age hath any prescription to be alledged against them; for by them we receive the Councils founded upon the *word of God*, and also by the same we reject that Doctrine which is repugnant.

And if ye do thus, Sir, God will bleſs your enterprise, he will encrease and confirm your Reign and Empire, and your Posterity; if otherwise Destruction is at your Gate, and unhappy are the People which shall dwell under your Obedience; there is no doubt, but God will harden your heart as he did *Pharaohs*, and take of the Crown from your head, as he did to *Jeroboam*, *Nadab*, *Bazzi*, *Ahaz*, and to many other Kings, and give it your Enemies to triumph over you and your Children.

And if the Emperor *Antonine* the meek, although he was a *Pagan*, and Idolator, seeing himself bewrapt with so many wars ceased the Persecutions which were in his time against the Christians, and determined in the end to hear their Cause and Reasons, how much more ought you that bear the name of most Christian King to be careful and diligent to cease the Persecutions against the poor Christians, seeing they have not troubled, nor do trouble in any wise the State of your Kingdom, and your Affairs? Considering also, that the *Jews* are suffered throughout all *Christendom*, although they be mortal Enemies of our Lord Jesus Christ, which we hold by common accord and consent for our God, Redeemer and Saviour, and that until you have heard, lawfully debated, and understand our Reasons taken out of the Holy Scriptures, and that your Majesty have judged, if we be worthy of such punishments; for if we be not overcome by the Word of God, the Fire, the Sword, nor the cruel Torments shall not make us afraid; these are Exercises that God has promised his, the which he fortold should come in the last times, that they should not be troubled when such things came upon them.

*Translated out of the French Book, intituled, Commentaries of the State of the Church and Publique-Weale, page 7.*

Notwithstanding the Letter and warning, the King now hit abated his cruel Persecution against the Lords People, but rather was the more hardened in heart, and inflamed against them, pouring out great Threatning against them.

But the Lord in whose hand the hearts of Kings are, caused him to stoop; for shortly after in a publick Triumph or Justing, *Mountgomery* and the King met together so stoutly, that in breaking their Spears, the King was stricken with a counter blow right in one of his Eyes, and the shivers entered into his Head, so that his Brains festered and perished, and no remedy could be found, but he dyed having reigned twelve years three months and ten dayes.

A just Judgment upon  
*Sigismundus*  
the Empe-  
rour.

Amongst others, it is not to be forgotten the Example of Gods just Scourge upon *Sigismundus* the Emperor, who after his wrongful condemnation of *John Husse* and *Hierome* of *Prage*, nothing afterwards went prosperous with him, but all contrary, so that he died without issue, and in his wars he ever had the worst, and not long after *Ladislaus* his Daughters son, King of *Hungary*, fighting against the *Turk*, was slain in the Field, so that in the time of one Generation all the Posterity and Off-spring of this Emperor perished; besides this, *Barbara* his Wife, came to such ruin by her wicked Lewdness, that she became a shame and slander to the name and state of all Queens, whereby all *Christian* Princes may be warned how they defile themselves with the blood of Saints and Martyrs.

AP 59

The Conclusion.

And thus the Reader may see all along throughout the Scriptures; and by the record of Antient Histories, how God hath avenged the the Cause of his People against all Persecutors for Conscience sake, of every Age almost from the beginning unto these Times, and now these Examples may be a Warning to the Persecutors of this Age, who have made Spoil of the People of God, and have the Spoil in their Houses; and though such Oppressors may be lifted up, because Judgment is not speedily executed; yet let such consider their wayes and repent before it be too late, for the Lord is at the Door, and beholds the Actions of such as grind the face of his People, and though he hath long forbearance, yet his Judgments will come, if there be not repentance in time. Return therefore whilst ye have time. (O ye Persecutors, and wicked Men) for the day of the Lord is at hand, It shall come as a Destruction from the Almighty; therefore shall all hands be faint, and every mans heart shall melt, and they shall be afraid; Pangs and Sorrows shall take hold upon them; they shall be in Pain as a Woman that travelleth; they shall be amazed one at another; their faces shall be as Flames: Behold, the day of the Lord cometh, cruel both with Wrath and fierce Anger to lay the Land desolate, and he shall destroy the Sinners thereof out of it, and will punish the World for their Evil, and the wicked for their Iniquity, and will cause the arrogancy of the Proud to cease, and will lay low the haughtiness of the Terrible.



A  
Christian Plea  
AGAINST  
PERSECUTION  
For the Cause of  
CONSCIENCE;  
Grounded Upon  
Scripture, Reason, Experience  
and Testimonies  
O F  
Princes and learned Authors.

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Acts 5. 38, 39.

*Now, I say unto you, Refrain from these Men, and let them alone ;  
for if this Counsel, or this work, be of Men, it will come to nought ;  
but if it be of God, you cannot overthrow it, lest happily you be found  
Fighters against God.*

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Printed and Published for the Service of Truth.

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SECT. I.

## SECT. I.

Persecution for the cause of *Conscience* is against the Doctrine of Jesus Christ, the King of Kings, as these Scriptures and Reasons following do demonstrate.

*The first Reason against Persecution is; because it is contrary to Scripture.*

**F**OR Christ commanded, that the Tares and Wheat should be let alone in the World, and not pluckt up until the Harvest, which is the End of the World. Matth. 13.  
30. 38. &c

Christ also commandeth, that they that are blind should be let alone referring their punishment unto the falling into the Ditch. Matth. 18.  
14

Again, he reproved his Disciples, who would have had Fire come down from Heaven, and devour those *Samaritans*, who would not receive him, in these Words, *Ye know not of what Spirit ye are; the Son of man is not come to destroy mens Lives, but to save them.* Luke 9. 54.  
59

*Paul* the Apostle taught, that the Servant of the Lord must not strive, but must be gentle towards all men, suffering the evil men, instructing them with meekness that are contrary-minded, proving if God at any time will give them Repentance, that they may acknowledge the Truth, and come to amendment out of that Snare of the Devil. 2 Tim. 2. 24.

According to these blessed Commandments the Prophets foretold, that when the Law of *Moses* (concerning Worshipp) should cease, and Christs Kingdom be established, they should break their Swords into Plough-shares and their Spears into Pruning-hooks. Then shall none hurt or destroy in all the Mountains of my holiness: And when he came, the same he taught and practised as before, so did his Disciples after him, for the Weapons of his Warfare are not carnal, saith the Apostle, *2 Cor. 10. 4.* Esa. 2. 4.  
Mica. 4. 3-4.  
Esa. 11. 9.

But he chargeth straitly (that his Disciples should be so far from persecuting those that would not be of their Religion) that when they were persecuted, they should pray; when they were Cursed, they should Bless, &c. And the reason seems to be, because they who now are Tares, may hereafter become Wheat; they who are now Blind, may hereafter see; they that now resist him, may hereafter receive him; they that are now in the Devils snare, in adverseness to the Truth, may hereafter come to Repentance; they that are now Blasphemers and Persecutors (as *Paul* was) may in time become faithful as he; they that are now Idolatrous, as the *Corinthians* once were, may hereafter Matth. 5.  
1 Cor. 6. 9.



hereafter become true Worshipers as they; they that are now no people of God, nor under Mercy (as the Saints sometimes were, 1 Pet. 2, 20.) may hereafter become the People of God, and obtain Mercy as they.

Matt. 20. 6.<sup>2</sup> Some come not till the eleventh hour: If those that come not till the last hour should be destroyed, because they come not at the first, then should they never come but be prevented.

## SECT. II.

*The second Reason against Persecution for cause of Conscience is, because it is against the Profession and Practice of famous Princes.*

**F**irst, Consider the speech of *King James* to the Parliament 1609. he saith, 'It is a sure Rule in Divinity, that God never loves to plant his Church by Violence and Bloodshed; and that it was usually the Condition of Christians to be persecuted, but not to persecute.

Again, he saith, page four, speaking of the Papists; 'I gave good proof, that I intended no Persecution against them for Conscience Cause.

And in the same Kings Exposition of the Revelation the twentieth, printed 1588. he writes thus; '*Compassing of the Saints, and beseiging of the beloved City*, declareth unto us a certain Note of a false Church to be Persecution; for they come to seek the faithful; the Faithful are them, that are sought; the Wicked are the Besiegers, the Faithful are the Besieged.

And the King of *Bohemia* hath thus written, 'And notwithstanding the success of the latter Times (wherein Sundry Opinions have been hatched about the subject of Religion) may make one clearly discern with his Eye, and as it were to touch with his Finger, that according to the Truth of the Scripture, and a *Maxime* heretofore maintained by the antient Doctors of the Church, that mens Consciences ought in no sort to be violated, urged, or constrained; and whensoever men have attempted any thing, by this violent course, whether openly, or by secret means, the issue hath been Pernitious, and the cause of great and wonderful Innovations in the Principalest and Mightiest Kingdoms and Countries of all Christendom.

And further he saith: 'So that once more we do profess, before God and the whole World, that from this time forward we are firmly resolved, not to persecute or molest, or suffer to be persecuted or molested, any person whosoever, for matter of Religion, no not those who profess themselves to be of the *Romish Church*, neither to trouble nor disturb them in the Exercise of their Religion, so they live conformable to the Laws of the States, &c.

## SECT. III.

SECT. III.

*The Third Reason, because Persecution for Cause of Conscience, is condemned by the antient and later Writers.*

**H**ilary against *Auxentius*, saith thus, The Christian Church doth not persecute, but is persecuted. And Lamentable it is to see the folly of these Times, and the foolish Opinion of this World, in that men think by humane Aid to help God, and with Worldly Pomp and Power to undertake to defend the Christian Church: I ask the Bishops, what help used the Apostles, in the publishing the Gospel? with the Aid of what power did they Preach Christ, and converted the Heathen from their Idolatry to God? When they were in Prisons, and lay in Chaines, did they praise and give thanks to God for any dignities or favours received from the Court, or do you think that *Paul* went about with regal Mandates, or kingly Authority, to gather and establish the Church of Christ? Sought he Protection from *Nero Vespasian*?

The Apostles wrought with their hands for their own Maintenance, travelling by Land and Water, from Town to City; to preach Christ; yea, the more they were forbidden, the more they taught and preached Christ; but now, alas, humane help must assist and protect the Faith, and give the same Countenance too, and by vain and worldly Honours do men seek to defend the Church of Christ, as if he by his Power were unable to perform it,

The Church formerly by enduring Misery and Imprisonment was known to be a true Church: The pretended Church now do terrifie others by Imprisonment, Banishment and Misery, and boasteth that she is highly esteemed of the World, when as the true Church cannot but be hated of the same.

*Tertul. ad scapulam*, 'It agreeth both with human Reason and natural Equity, that every man worship God uncompelled; neither becometh it any Religion, to compel another to be of their Religion, which willingly and freely should be embraced, and not by constraint; forasmuch as the Offerings were required of those that freely and of good will offered, and not from, the contrary.

*Jerom in Proam lib. 4. in Jeremiam*, 'Herese must be cut off with the Sword of the Spirit. let us strike through with the Arrows of the Spirit all Sons and Disciples of misled Hereticks, that is, with Testimonies of Scriptures; the slaughter of Hereticks is by the Word of God.

*Brentius* upon the first of the *Corinthians*, chap. 3. 'No man hath power to make, or give Laws to *Christians*, whereby to bind their Consciences; for willingly, freely and uncompelled, with a

ready desire, and cheerful mind, must those that come, run unto Christ.

*Luther* in his Books of the *Civil Magistrate*, saith, 'The Laws of the *Civil Magistrates* Government extends no further then over the Body or Goods, and to that which is external, for over the Soul God will not suffer any man to rule, only he himself will Rule there; wherefore whosoever doth under take to give Laws unto the Souls and Consciences of men, he usurpeth that Government himself, which appertaineth unto God, &c.

Therefore upon 1 Kings 5. In the building of the Temple, there was no sound of Iron heard, to signifie, that Christ will have in his Church a free and a willing People, not compelled and constrained by Laws and Statutes.

Again, he saith upon Luke 22. 'It is not the true *Catholick Church*, which is defended by the secular Arm, or humane Power, but the false and feigned Church, which although it carries the name of a Church, yet it denies the power thereof.

And upon *Psal.* 117. he saith, 'For the true Church of Christ, knoweth not *Brachium seculare*, which the Bishops now adays chiefly use.

Again, in *Postil Dom.* 1 *post Epipham*, he saith, 'Let not Christians be commanded, but exhorted; for he that willingly will not do that whereunto he is friendly exhorted, he is no Christian; wherefore they that do compel those that are not willing, shew thereby that they are not *Christian* Preachers, but worldly Beadles.

Again upon 1 *Peter* 3. He saith 'If the *Civil Magistrate* shall command me to believe thus and thus, I should answer him after this manner; look you to your civil or worldly Government, your Power extends not so far as to command any thing in Gods Kingdom; therefore herein I may not hear you; for if you cannot bear it, that any should usurp Authority, where you have to command, how do you think that God should suffer you to thrust him from his Seat, and to seat your self therein?

#### SECT. IV.

*The Fourth Reason, Its no prejudice to a Kingdom or Commonwealth, if Liberty of Conscience be suffered to such as fear God; as is or will be manifested in such mens lives and conversations, as Scripture Examples testifie.*

**A** *Abraham* abode among the *Cananites* a long time, yet contrary to them in Religion, *Gen.* 13. 7. and 16. 13.

Again, he sojourned in *Gerar* and King *Abimelech* gave him leave to abide in his Land, *Gen.* 20. 21, 23, 24.

*Isaac,*



*Isaac* also dwelt in the same Land, yet contrary in Religion,  
*Gen.* 26.

*Jacob* lived Twenty years in one house with his Uncle *Laban*, yet differed in Religion, *Gen.* 31.

The People of *Israel* were about Four hundred and thirty years in that infamous Land of *Egypt*, and afterwards seventy years in *Babylon*, all which time they differed in Religion from the State, *Exod.* 12. and 2 *Chron.* 36.

Come to the time of *Christ*, when *Israel* was under the *Romans*, where lived divers Sects of Religion, as *Herodians*, *Scribes* and *Pharisees*, *Saducees* and *Libertines*, *Thudeans* and *Samaritans*, besides the common Religion of the *Jews*, *Christ*, and his Apostles, all which differed from the common Religion of the State, which was like the worship of *Diana*, which almost the whole World then worshipped *Acts* 19. 20.

All these lived under the Government of *Cesar*, being no thing hurtful to the Common-wealth, giving unto *Cesar* that which was his, and for their Religion and Consciences towards God, he left them to themselves, as having no dominion over their Souls and Consciences; and when the Enemies of Truth raised up any Tumults, the wisdom of the Magistrate most wisely appeased them, *Acts* 18. 14. and 19. 35.

## SECT. V.

Several Testimonies shewing that Conscience ought to be free, and not to be imposed upon, and no person be compelled to accuse himself, or purge himself by Oath, &c.

**A**ccusare se nemo tenetur, saith *Vasquius*, nisi coram deo: secundum illud *Chrysostomi* non tibi dico ut te prodas: 'No man is bound to accuse himself but before God, according to that of *Chrysostome*, I do not say that thou shouldst betray thy self.

*Valq; Conira illustras p. 124. num. 27.*

*Quis sibi utrumque audeat assumere ut unquam sit ipse & accusator & Judex?* Who dares assume to himself to be both an Accuser and a Judge, saith *Austin*?

*Aug. homi. 50.*

That famous Lawyer *Cooke* saith, '*Furamentum in propria est inventio Diaboli ad detrudendam animas miserorum in infernum.* The Oath *Ex officio*, saith he, is an invention of the Devil, to cast the Souls of miserable people into Hell.

'Let the Judges, saith *Tindall*, judge and condemn the Trespases under lawful Witneses, and not break up into the Consciences of men after the Example of *Antichrists* Disciples, and compel them either to forswear themselves, or to testify against themselves, which abomination, saith he, our Prelates learned of *Caiphas*, *Matth.* 26. saying to *Christ*, I adjure, or charge thee in the name of the Living God, that thou tell us whether thou be *Christ* the Son of the Living God.

*Tindals Obad. of Christ p. 22. Col. 2.*

## SECT. VI.

## SECT. VI.

*Some remarkable Observation, collected out of a Book, entituled, ΘΕΟΛΟΓΙΑ ΕΚΛΕΚΤΙΚΗ, A Discourse of the Liberty of Prophefying; shewing the unreasonableness of pre-scribing to othermens Faith, and the Iniquity of persecuting different Opinions; by Jer.*

*Taylor D.D. (so stiled) Chap-  
lin in Ordinary to his  
late Majesty.*

**I**N his Epistle Dedicatory are these words: *viz.* 'As contrary as  
' Cruelty is to Mercy, as Tyranny to Charity; so is War and  
' Bloodshed to the Meekness and Gentleness of *Christian* Religion.

And further speaks, to dispute men into Mercies, Compliances and Tolerations mutual; and further adds.

'I designed a Discourse to this purpose, with as much greediness,  
' as if I had thought it possible with my Arguments to have perswad-  
' ed the rough and hard handed Souldiers to have disbanded present-  
' ly; for I had often thought of the Prophecie, that in the Gospel, our  
' Swords should be turned into Plow-shares, and our Spears into Pru-  
' ning-hooks.

'I thought it my duty to plead for Peace and Charity, and Forgive-  
' ness, and Permissions mutual.

'Although we must contend earnestly for the Faith, yet this con-  
' tention must be with Arms fit for the Christian Warfare, the Sword  
' of the Spirit, the Shield of Faith, &c. but not with other Arms; for  
' a Church-man must not be a Striker, for the Weapons of our War-  
' fare are not Carnal, but Spiritual.

'I being most of all troubled, that men should be persecuted, and  
' afflicted, for disagreeing in such opinions, which they cannot with  
' sufficient grounds obtrude upon others necessarily, because they  
' cannot propound them infallibly.

'Considerations (are to be had) to the Persons of men, and to  
' the Laws of Charity more then to the triumphing in any Opi-  
' nion, &c.

'If the Persons be *Christians* in their life, and *Christians* in their  
' profession; if they acknowledge the Eternal Son of God for their  
' Master, and the Lord, and live in all relations as becomes Persons  
' making such professions, why then should I hate such Persons whom  
' God loves, and who love God, who are partakers of Christ, and  
' Christ hath a Title to them, who dwell in Christ, and Christ in  
' them, because their understandings have not been brought up like  
' mine, have not had the same Masters, they have not met with the  
' same

' same Books—have not the same Opinions that I have, and do not  
' determine their School Questions to the same sence of my Sect or  
' Interest?

' And whatsoever is against the Foundation of Faith or contrary  
' to good Life—or destructive to humane society—is out of the  
' limits of my Question, and doth not pretend to compliance or  
' toleration.

' The fault I find and seek to remedy is, That men are so dogma-  
' tical and resolute in their Opinions, and impatient of others dis-  
' agreeing in those things wherein is no sufficient means of Union and  
' Determination, but that men should let Opinions and Problems not  
' be obtruded as Axioms, nor Questions in the vast collection of the  
' Systeme of divinity be adopted into the Family of Faith.

' Its hard to say, that he who would not have men put to death  
' or punished corporally for such things, for which no human Au-  
' thority is sufficient for Cognizance, or Determination, or com-  
' petent for infliction; that he perswades to an indifferency when  
' he refers to another Judicatory, which is competent, sufficient,  
' infallible, just, and highly severe—for God alone must be Judge of  
' these matters, who alone is Master of our Souls, and hath the Domi-  
' nion over humane understanding—God alone is Judge of erring  
' Persons.

' I earnestly contend, that another mans Opinion shall be no Rule  
' to mine, and that my Opinion shall be no Snare and Prejudice to my  
' self; that men use one another so charitably, that no error or vio-  
' lence tempt men to Hypocrisie; this very thing being one of the  
' Arguments I used to perswade Permissions, lest Compulsion intro-  
' duce Hypocrisie, and make Sincerity troublesome, &c.

' From the Dictates of holy Scriptures; it is observable, that  
' this, with its appendant degrees, I mean, restraint of Prophesying,  
' imposing upon other mens understandings, being Masters of their  
' Consciences, and lording it over their Faith, came in with the re-  
' tinue and train of Antichrist, as other abuses and corruptions of  
' the Church did, by reason of the iniquity of the times, and the cool-  
' ing of the first heats of *Christianity*, and the increase of interest, and  
' the abatements of *Christian* simplicity, when the *Churches* fortune  
' grew better, and her Sons grew worse, and some of her Fathers worst  
' of all: For in the first three hundred Years there was no sign of per-  
' secuting any man for his Opinion, though at that time there were  
' very horrid Opinions commenced — and they who used all means  
' — *Christian* and Spiritual, for their disimprovement and convicti-  
' on, thought not of using corporal force — and therefore I do not  
' only urge their not doing it, as an Argument of the unlawfulness of  
' such proceeding, but their desying it, and speaking against such pra-  
' ctises as unreasonable, and destructive to *Christianity*, for so *Tertulli-*  
' *na* is exprefs, *Humani juris & naturalis potestatis uni cuique quod puta-*  
' *verit colere, sed nec religionis est cogere religionem quæ suscipi debet sponte,*  
' *non vi*: its of humane right and natural power for every one to wor-



ship what he thinks; but neither is it the part of Religion to compel Religion, which ought to be undertaken of its own accord.

The same is the Doctrine of *Cyprian, Lactantius, Hilary, Minutius, Felix, Sulpitius, Severus, Chrysostom, Hierom, Austin, Damascen, Theophilact, Socrates Scholasticus, and Bernard.*

All wise Princes till they were over-born with Faction, and solicited by peevish persons, gave Toleration to differing Sects — But at first there were some heretical persons, that were so impatient, they were the men that first intreated the Emperor to persecute the Catholicks: but till four hundred years after Christ, no Catholick persons, or very few, did provoke the secular Arm, or implore its aid against the Hereticks; save only that *Arrius* behaved himself so seditiously and tumultuously that the *Nicene* Fathers procured a temporary Decree for his relegation; but it was soon taken off, and God left to be his Judge.

But as the Ages grew worse, so men grew more cruel and unchristian; and in the Greek Church *Atticus* and *Nestorius* of *Constantinople*, *Theodosius* of *Synoda*, and some few others, who had forgotten the mercies of their great Master, and their own duty, grew implacable, and furious, and impatient of contradiction.

It was a bold and arrogant Speech which *Nestorius* made in his Sermon before *Theodosius* the younger; *Da mihi, O Imperator, terram ab Hereticis repurgatam & ego tibi vicissim cælum dabo; disperde mecum Hereticos, & ego tecum disperdam Persas*; which is in English, O Emperor, give to me the Land purged from Hereticks; and I, instead thereof, will give thee Heaven: destroy me the Hereticks, and I will destroy with thee the *Persians*: It was as groundless, as unwarrantable, as it was bloody and inhumane. And we see the contrary events prove truer; for *Theodosius* and *Valentinian* were prosperous Princes, and have the reputation of great piety; but they were so far from doing what *Nestorius* had suggested, that they restrained him from his violence and immanity; and *Theodosius* did highly commend *E. Proclus*, for his sweetness of deportment towards erring persons, far above the cruelty of his Predecessor *Atticus*.

And the experience which *Christendom* hath had in this last Age, is Argument enough, That Toleration of differing Opinions is so far from disturbing the publick peace, or destroying the Interest of Princes, and Commonwealths, that it doth advantage the Publick, it secures the Peace, because there is not so much as the Pretence of Religion left to such persons to contend for, it being already indulged to them.

When *France* fought against the *Hugonots*, the spilling of their own Blood was Arguments enough of the imprudence of that way of promoting Religion; but since she hath given permission to them, &c.

The great instance is in the differing Temper, Government, and Success which *Margaret* of *Parma*, and the Duke of *Alva* had; the clemency of the first had almost extinguished the Flame; but when

she

‘ she was removed, D. *Alva* succeeded, and mannaged the matter of  
 ‘ Religion with Fire and Sword, he made the Flame so great, that his  
 ‘ Religion, and his Prince too, had both been almost turned out of the  
 ‘ Countrey; *Pellie mediosapientiam quoties vi res agitur*, said, *Ennius*,  
 ‘ [*Wisdom is driven out, when the matter is acted by force.*]

‘ [‘ And therefore the best of men, and most glorious of Princes, were  
 ‘ always ready to give *Toleration*.]

‘ *Eusebius* in his second Book of the life of *Constantine*, reports these  
 ‘ words of the Emperor, *Parem cum fidelibus ij qui errant pacis, & quie-*  
 ‘ *tis fruitionem gaudentes accipiant: ipsa si quidem communicationis & so-*  
 ‘ *cietatis restitutio ad rectam etiam veritatis viam perducere potest; nemo*  
 ‘ *cuiquam molestus sit, quisque quod animo destinat hoc etiam faciat; Let*  
 ‘ *them which err with joy receive the like fruitiion of Peace and quietness*  
 ‘ *with the Faithful, sith the restoring of communication, and society may*  
 ‘ *bring them into the right way of Truth: Let none give molestation to any;*  
 ‘ *let every one do as he determines in his mind.*

‘ And indeed there is great reason for Princes to give *Toleration* to  
 ‘ disagreeing persons, whose Opinions cannot by fair means be alter-  
 ‘ ed; for if the persons be confident, they will serve God according to  
 ‘ their persuasions; and if they be publickly prohibited, they will  
 ‘ privately convene, and then all those inconveniences, and mischiefs,  
 ‘ which are Arguments against the permission of *Conventicles*, are  
 ‘ Arguments for the publick permissions of differing Religions, &c.  
 ‘ — they being restrained, and made miserable, indears the discon-  
 ‘ tented persons mutual, and makes more hearty and dangerous con-  
 ‘ federations.

‘ King *James* in his Letters to the States of the *United-Provinces*, da-  
 ‘ ted *March 6. 1613.* thus wrot—*Ita ut prohibeatis Ministros vestros*  
 ‘ *ne eas disputationes in suggestum aut ad plebem ferant, ac districte impertis*  
 ‘ *ut pacem colant se in vicem tolerando in ista opinionum ac sententiarum dis-*  
 ‘ *crepantia*—So that you may forbid your Ministers, that they bring not  
 ‘ those *Disputations* into the *Pulpit*, or to the *People*, and strictly command,  
 ‘ that they embrace peace among themselves, by *Tolerating* in that difference  
 ‘ of Opinions and Judgments.

‘ The like Counsel in the divisions of *Germany*, at the first Refor-  
 ‘ mation, was thought reasonable by the Emperor *Ferdinand*, and  
 ‘ his excellent Son *Maximilian*; for they had observed, That Violence  
 ‘ did exasperate was unblest, unsuccessful, and unreasonable; and  
 ‘ therefore they made Decrees of *Toleration*.

‘ And the Duke of *Savoy* repenting of his War, undertaken for Re-  
 ‘ ligious against the *Piedmontans*, promised them *Toleration*; and was  
 ‘ as good as his word — As much is done by the Nobility of *Polonia*:  
 ‘ so that the best Princes and the best Bishops gave *Toleration* and Im-  
 ‘ punities ( but it is known, that the first Persecution of disagreeing  
 ‘ Persons was by the *Arrians*, by *Circumcellians*, and *Donatists*, and  
 ‘ from them they of the Church took Example, &c.) And among the  
 ‘ *Greeks* it became a publick and authorized practise, till the question  
 ‘ of Images grew hot and high; for then the Worshippers of Images,  
 ‘ having

‘having taken their example from the Empreis *Irene*, who put her son’s eyes out for making an Edict against Images, began to be as cruel, as they were deceived, especially, being encouraged by the Pope of *Rome*, who then blew the Coales to some purpose.

‘I may upon this occasion give account of this affair in the Church of *Rome*, it is remarkable that till the time of *Justinian* the Emperor, *A.D.* 525. the *Catholicks* and *Novatians* had Churches it differently permitted even in *Rome* it self, but the Bishops of *Rome*, whose interest was much concerned in it, spoke much against it, and laboured the eradication of the *Novatians*; and at last when they got power into their hands they served them accordingly; but it is observed by *Socrates* that when the first persecution was made against them at *Rome* by Pope *Innocent* the first, at the same instant the *Goths* invaded *Italy*, and became Lords of all, it being just in God, &c.

‘And I have heard it observed as a blessing upon *S. Austin* (who was so merciful to erring Persons) as the greatest part of his life — to tolerate them, and never to indure that they should be given over to the secular power to be killed) that the very night the *Vandals* set down before his City of *Hippo*, to besiege it, he died, and went to God; being taken from the miseries to come.

‘But in the Church of *Rome*, the Popes were the first Preachers of Force and Violence in matters of Opinion, and that so zealously that Pope *Vigilius* suffer’d himself to be imprisoned, and handled roughly by the Emperor *Justinian*, rather then he would consent to the re-stitution and peace of certain disagreeing persons, &c.

‘The first that preached that Doctrine was *Dominick*, the Founder of the Begging Order of *Friars*: The *Friars* Preachers, in memory of which the Inquisition is intrusted only to the *Fryars* of his order; and if there be any force in Dreams, or truth in Legends, &c. — This very thing might be signified by his mothers Dream, who the night before *Dominick* was born, dreamed she was brought to bed of a huge Dog, with a Fire-brand in his mouth; sure enough, however his Disciples expound the Dream, it was a better sign that he should prove a *Rabid* furious incendiary then any thing else, what ever he might be in the other parts of this life; in this Doctrine he was not much better, as appears in his deportment towards the *Albigences*, against whom he so preached — *Adeo quidem ut centum hereticorum millia ab octo millibus catholicorum fuisse & interfecta fuisse probantur*, saith one of him, and of those who were taken, one hundred and eighty were burned to death, because they would not abjure their Doctrine, this was the first Example of putting erring Persons to death, that I find in the *Romish* Church.

‘By this time I hope it will not be thought unreasonable to say, He that teaches mercy to erring Persons teaches indifferency in Religion, unless so many Fathers, and so many Churches, and the best of Emperors, and all the World (till they were abused by Tyranny, Popery and Faction) did teach indifferency: For;



'I have shewn that Christianity doth not punish corporally, persons erring Spiritually, but indeed Popery doth.

'The *Donatists*, and *Circumcellians*, and *Arrians*, and *Itacians*, they of old did in the middle Ages: the Patrons of Images did, and the Papists at this day do, and have done ever since they were taught it by their *St Dominick*.

'Let all Errors be as much, and as zealously suppressed as may be, but let it be done by such means as are proper instruments of their suppression, by Preaching and Disputation, by Charity and Sweetness, by Holiness of Life, Assiduity of Exhortation, by the Word of God, and Prayer.

'For these wayes are most natural, most prudent, most peaceable and effectual, only let not men be hasty, in calling every disliked Opinion by the name of Heresie; and when they have resolved that they will call it so, let them use the erring person like a Brother, not beat him like a Dog, or convince him with a Gibbet, or vex him out of his understanding or perswasion.

Thus far *Jer. Tayler*; these Passages being truly collected out of his Epistle, where are many more to the same purpose; to which the Reader is referred for further satisfaction, if he desire it: And further in his Sixteenth Section, for the lawfulness of Princes giving Toleration to several Religions, he hath these Passages.

'For it may be safe in diversity of perswasions, and it is also a part of Christian Religion, that the Liberty of mens Consciences should be preserved in all things, where God hath not set a limit —

'That the Soul of man should be free and acknowledge no Master but Jesus Christ.

'That matters Spiritual should not be restrained by punishments corporal.

'That the same meekness and Charity should be preserved in the promotion of Christianity, that gave it foundation, and increment, and firmness in its first publication.

'And that Persons should not more certainly be condemned then their Opinions confuted.

'And lastly, That the Infirmities of men, and difficulties of things, should be both put in ballance, to make abatement in the diffinitive sentence against mens persons.

'As Christian Princes must look to the interest of their Government; so especially must they consider the interests of Christianity, and not call every redargution, or modesty, discovery of an established Error, by the name of the disturbance of the Peace; For,

'It is very likely that the peevishness, and impatience of contradiction in the Governors may break the peace.

'Let them but remember the Gentleness of Christianity; the Liberty of Consciences which ought to be preserved; and let them do justice to the persons, whoever they are that are peevish; provided no mans person be over-born with prejudice: For,

'If it be necessary for all men to subscribe to the present established Religion; by the same reason, at another time, a man may be bound to subscribe to the contradictory, and so to all Religions in the World. Uncharitableness is much prevented when no person is on either side engaged upon revenge, or troubled with disgrace, or vexed with punishments, by any decreetory sentence against him: It was the saying of a wise States-man, (I mean *Thomás*) *Haeretici qui pace data factionibus scinduntur, persecutione ununtur contra. Remp.*—If you persecute Hereticks, or Discrepants, they unite themselves as to a common defence; if you permit them, they divide themselves upon private interest, and the rather if this interest was an ingredient of the Opinion.

## SECT. VII.

Instances out of divers Authors treating on the same Subject,  
Collected by W. C. deceased.

**C**hrisostomus said, 'It is not the manner of the Children of God to Persecute others to death about their Religion; but it hath been, and is their condition to be put to death themselves for the Testimony of the Truth. Moreover, (said he) the shedding of Blood about Religion, is an evident token of Antichrist, *Relig. Uris. pag. 192.*

Haywardus said, 'That the best Writers of that time did agree in one opinion, and with *Tertulliano, Lactantio, Cassidoro, and Josephus, &c.* That People must inform men to embrace Religion with Reason, and not compel them by violence.

'I have for long season determined, said one of the Kings of France, to reform the Church, which without Peace (said he) I cannot do, and it is impossible to reform, or convert people by violence.

'I am King as a Shepherd, (said he) and will not shed the Blood of my Sheep; but will gather them through the mildness and goodness of a King, and not through the power of Tyranny: And I will give them that are of the reformed Religion right Liberty to live and dwell free, without being examined, perplexed, molested, or compelled to any thing contrary to their Consciences; for they shall have the free exercise of their Religion, &c. *vide Chron. Vande Underg 2. deel. page 1514.*

Luther said, 'That the Hypocrites Church was to be known by its Manners, whose Image and Sign was *Esaú*, yet she boasted of God, and would be accounted his Church, but lived wholly according to the World. Further (said he) the true Church is not defended by a Fleishly Arm, which wicked Bishops especially use, and cry unto, *The saú. pag. 632.*

Calvin said, 'That the Apostle gave to understand, that to exercise authority over ones Faith, was in no wise just, nor tolerable: (yca,

'(yea, said he) It is Tyranny in the Church; for F A I T H ought to  
'be free from all Subjection of men.

When several of the Priests in the low Countries requested of the Prince and States, that they would introduce Ordinances and Discipline, according to their Opinions; but the Prince, and the States, rejected their requests, esteeming them prejudicial both to Religion and Pollicy; when they observed the diverse Opinions that were among the People, concluding, *It was the best way to preserve unity among the People, to give Liberty to all, and to Compel none*, Anno 1608. Edict. Fol. 27.

*Areneus* affirmed, 'That all forcing of Conscience, though it was  
'but a forbidding of the Exercise, which is esteemed by one or another, to be necessary to Salvation, is in no wise right nor fitting: *He also affirmed*, 'That through diversities of Religions the Kingdom  
'should not be brought into any disturbance.

The Anient Reformed Protestants termed that forcing of Conscience, when they were constrained to leave off the exercise of their Religion, saying, '*Car nous privant de nostre Religion on nous tiendrait en une continuelle mors corporelle & spirituelle* (that is) For to deprive us of our Religion, is to keep us in a perpetual corporal and spiritual death; adding thereunto, 'How that they would rather be put to  
'death then be bereaved of the exercise of their Religion, &c. And  
'also they testified, how that the Religion which was defended with  
'Cruelty, was not grounded upon the Word of God.

*Lactantius* said, 'If you will with blood, with evil, and with torments, defend the Worship, it shall not thereby be defended but polluted, *Lib. 5. Chap. 20.*

*Constantinus* the Emperor said, 'That it was enough that he preserved the unity of the F A I T H, that he might be excusable before the Judgment Seat of God; and that he would leave every one to his own understanding, according to the account he will give before the Judgment Seat of Christ: Hereto may we stir up People  
'(said he) not compel them, beseech them to come into the unity of the Christians, but to do V I O L E N C E to them, we will not in  
'no wise. *Sabaß. Frank. Cron. Fol. 127.*

*Augustinus* said, 'Some disturbed the Peace of the Church, while they went about to root out the T A R E S before the time; and through this Error of Blindness (said he) are they themselves separated, so much the more from being united unto Christ.

*Retnaldus* testified, 'That he who with Imprisoning and Persecuting seeketh to spread the Gospel, and greaseth his Hands with Blood, shall much rather be looked upon for a wild Hunter, then a Preacher, or a Defender of the Christian Religion.

The State of Holland testified, *Dat waer vervolginghen Zijndatter daer al in roere is, maer waer geen en sijdor vertheijden Religion dat dare alle saelren stilder sijn so oelc in onse ijden is le von den*: that is, Where there was Persecution, there was all in distraction, but where there was none (though there were several Religions) there all things were  
the



‘the quieter, as hath been evident in our dayes, *said they, Vide Urede Handel Van. Col. Fol. 53.*

*Calvin* said, ‘That those that are set over us must be obeyed, if that the Command of God be not thereby disobeyed; but if they lead us from obedience to God, and presumptuously strive against the Lord, then must they not be regarded, *said he*, to the end that God with his Authority may retain the preheminance.

*A Book written in French, by N. M. Anno 1576. hath this Sentence in it.*

‘Those Princes that have ruled by Gentleness and Clemency, added to justice; and have exercised Moderation and Meekness towards their Subjects, alwayes greatly Prospered, and Reigned long.

‘But on the contrary, those Princes that have been Cruel, Unjust, Perfidious, and Oppressors of their Subjects, have soon fallen, they and their Estate into danger, or total ruin.

*Veritus* said, ‘Seeing Christ is a L A M B, whom you profess to be your Head and Captain, then it becometh you to be Sheep, and to use the same W E A P O N S, which he made use of; for he will not be a Shepherd of Wolves, and wild Beasts, but only of S H E E P; wherefore if you lose the Nature of Sheep (*said he*) and be changed into Wolves, and wild Beasts, and use fleshly Weapons, then will you exclude your selves out of his Calling; and forsake his Banner, and then will he not be your Captain.

*Stephanus King of Poland* said, ‘It belongeth not to me to reform the Conscience, I have alwayes gladly given that over to God, which belongeth to him, and so shall I do now; and also for the future, I will suffer the W E E D S to grow untill the time of Harvest; for I know that the number of Believers are but small, therefore, *said he*, when some were proceeding in persecution, ‘*Ego sum Rex Populorum non Conscientiarum*, that is, I am the King of the People, not of their Consciences: he also affirmed, ‘That Religion was not to be planted with FIRE and S W O R D, *Chron. Van. de Rel. Vrijh. 2. deel.*

*Tindal* said, ‘The New Testament of Christ suffered no Law of Compelling, but alone of Perswading and Exhorting, *Fox. Acts and Mon. page 1338.*

The Prince of *Orange* testified, *Anno 1579.* ‘That it was impossible that the Land should be kept in Peace except there was a free Toleration in the Exercise of Religion.

‘Where hast thou ever read in thy dayes (*said Menno*) in the Writings of the Apostles, that Christ or the Apostles ever cryed out to the Magistrates, for their Power, against them that would not hear their Doctrine, nor obey their Words? I know certainly, *said he*, that where the Magistrate shall Banish with the S W O R D, there is

not

not the right Knowledge, spiritual Word, nor Church of Christ,  
it is *Invocare Brachium Seculare*.

It is not Christian like, but Tyrannical, said D. *Philipson*, to Banish  
and Persecute People about FAITH and Religion, and they that  
so do are certainly of the *Pharisaical* Generation, who resisted the  
Holy Ghost.

*Erasmus* said, That though they take our Moneys and Goods,  
they cannot therefore hurt our Salvation; they afflict us much with  
Prisons, but they do not thereby separate us from God, *In de Krijdges*  
*wrede*, Fol. 63.

*Lucernus* said, He that commandeth any thing, wherewith he  
bindeth the Conscience, this is an Antichrist, *Inde Benuſe diſp.* Fol.  
71.

It was *Luther's* Opinion, That those that stirred up the Princes  
to persecute about Religion, they raised the Uproar, *Theſaur.* pag.  
679.

## SECT. VIII.

Several Reasons rendred, why no outward Force, nor Imposi-  
tion, ought to be used in Matters of Faith and Re-  
ligion, by R. H. S. F. and F. H.

**LIBERTY** of CONSCIENCE ought to be allowed in the  
dayes of the Gospel, in the free Exercise of it to God-ward (with-  
out Compulsion) in all things relating to His Worship, for these  
REASONS following.

1. Because the General and Universal Royal-Law of Christ com-  
mands it, *Matthew 7. 12.* All things whatsoever ye would that men should  
do to you, do ye even so to them: for this is the Law and Prophets——

That which every man would have, and receive from another, he  
ought by Christs RULE to give and allow it to another. But every  
man is willing to have the LIBERTY of his OWN CON-  
SCIENCE, therefore ought to ALLOW it to another.

2. Because no man can perswade the Conscience of another, either  
what God is, or how he should be worshipped, but by the Spirit, which  
God hath given to instruct man in the Ways of Truth.

3. Because, all Obedience or Service that is obtained by force, is  
for fear of Wrath, and not from Love, nor for Conscience sake; and  
therefore will but continue so long as that fear or force abides upon  
them.

4. Because, that by forcing, no man can make a Hypocrite to be  
a true Believer; but on the contrary, many may be made Hypo-  
crites.

5. Because, that in all forced Impositions upon mens Consciences,  
(5) there

there is something of the wrath of man exercised, which works not the Righteousness of God, but rather begets enmity in the heart one towards another.

6. Because, that by forcing any thing upon mens Consciences, as to matters of Faith and Worship, many are hardened in their hearts against the things imposed; when as otherwise, through Love and gentle Instructions their hearts might be perswaded to willing obedience.

7. Because, that Persecution for Conscience contradisteth Christs Charge, *Matthew* 13. who bids that the Tares (or false Worshipers) be suffered to grow together in the Field (or World) till the Harvest (or End of the World.)

8. Because, Force is contrary to the end for which it is pretended to be used (*viz.*) The preservation and safety of the Wheat, which End is not answered by Persecution, because the Wheat is in danger to be plucked up thereby, as Christ saith.

9. Because to Force is inconsistent with the belief of the Jews Conversion (and other false Worshipers) which is prayed for by the public Teachers, and cannot be attained, if Persecution for Conscience be prosecuted.

10. Because they that impose upon mens Consciences, exercise Dominion over mens Faith, which the Apostles denied, saying, *They had not Dominion over any mans Faith.*

11. Because, Imposition upon mens Consciences necessitates them to sin, in yielding a Conformity contrary to their own Faith; for whatsoever is not of a mans own Faith, is sin.

12. Because, that Imposition and Force wrestles with flesh and blood, and carnal Weapons, which are contrary to the Apostles Doctrine, who said, *Our Weapons are not Carnal, but Spiritual, and Mighty through God; and we wrestle not with Flesh, and Blood.*

13. Because, there is but *One Judge, Law giver, and King* in and over the Conscience, as the Saints have testified in the Scriptures of Truth; and whosoever would intrude, so as to be Judge and Lawgiver over the Conscience, intrencheth upon the Perogative of Christ, *Isa.* 33. 22. *James* 4. 12.

14. Because, it is prophesied in *Isa.* 11. *The wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and there shall be no Destroyer in all the Holy Mountain:* And therefore no Imposition upon mens Consciences.

15. Because, to impose upon mens Consciences for differences in Faith, is contrary to the Advice of the Apostle, who directs People *to wait upon God to be satisfied,* and not to the Magistrates, or others to be forced; who saith, *whereunto we have attained, let us walk; and wherein any man is otherwise minded God shall reveal, even that unto him.*

16. Because, to force mens Consciences, and to lay Yoaks upon them, is to make void the Bloodshed and Sufferings of Christ, who sits upon the Throne of the Conscience, and gives liberty there; and commands us to stand fast in that liberty, and not to be entangled



rangled through the Impositions of men, or Yoke of bondage, *Galat.* 5. 6.

17. Because, in all Nations the different Professions and Perswasions of Religion, are either Friends or Enemies to the Governors; if Friends then obliged by that bond; if Enemies then Christ's Command is to take place, who saith, *Love your Enemies*; which if observed, Persecution for Conscience will be avoided.

18. Because Toleration of different Perswasions in Religion was allowed in the *Jewish* State, as not inconsistent with their Safety, and that in things contrary each to other, as the *Sadduces*, *Pharisees*, *Eseans*, *Herodians*, with others.

19. Because, the true Religion cannot be preached up by force of *ARMES*, and the primitive Christians detested that Form of Proceedings.

20. Because, no man hath such power (by outward compulsion) over the Souls and Consciences of other men, as to lay a necessity on them to believe that which they do not believe, or not to believe what they do believe; true Faith being the Gift of God.

21. Because, If the Magistrate imposeth upon the Conscience, he must either do it as a Magistrate, or as a Christian. Not as a Magistrate, for then *Heathens* (being Magistrates) have the same power to impose; and so, by Revolutions, and Conquests, may come to give Laws to Christians, and compel them to Idolatry. 2. Not as Christians, for that contradicts Christ's saying, *The Kings of the Gentiles exercise Lordship over them, but it shall not be so among you, for all ye are Brethren.*

22. Because by the same Rule and Reason that the Magistrates of one Nation ought to impose upon, and persecute for Conscience, the Magistrates in all other Nations ought to do the same, and so the greatest part of Mankind may come to be destroyed, there being more that Dissent, then are at Unity in Matters of Faith and Religion.

23. Because the strength of Truth, and its Conquest over Falshy and Deceit is best discovered by letting both have their Liberty, from outward Compulsion; For no doubt, had outward Force been less used, the prevalency of Truth had been more manifest, and that wise Saying, truly experienced in the World, *viz. That which is of God will stand, and that which is not will come to nothing.*

24. Because, the Disciples of Christ are rebuked by him for desiring the Destruction of those that were contrary to him, and would not receive Him; which zeal is sharply reproved in his Saying, *They knew not what Spirit they were of.*

25. Because, to impose upon mens Consciences, and to destroy their Persons for difference in Religion, is contrary to the end of Christ's coming, who, saith, *He came not to Destroy mens Lives but to save them.*

26. Because, People of divers Religions in one Nation, if not tolerated, must some of them be destroyed or removed, by banishment? If destroyed, the Constancy and Patience of the Sufferers for their

their Faith, moving Pity and Commiseration, makes men more ready to own, then to reject their Faith; and so rather multiplies, then lessens the number of its Professors; if banished, this renders the Banished as so many Enemies abroad, ready upon all occasions to disturb the Peace and Tranquillity of their own native Country. There is therefore in order to the outward welfare of all Nations, a kind of necessity for a Toleration in them of all Religions.

27. Because, to impose upon mens Consciences begets a hatred against the Imposers in those who are imposed upon, and forced thereby to violate their Consciences towards God, in matters of Worship.

28. Because, men are commanded to be subject to the Powers that are, for Conscience sake, and therefore such Powers ought not to persecute men for Conscience sake, being that is prescribed for the Rule of Obedience, the Scriptures saying, *Be ye subject not only for Wrath, but for Conscience sake.*

### SECT. IX.

*Several Sayings collected from the Speeches, and Writings of King Charles the First.*

**A**ND we find asserted by King Charles the First, in his Book known by the Name of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, as followeth.

*Pag. 67.* In his Prayer to God, he said, Thou seest how much Cruelty among Christians is acted, under the colour of Religion; as if we could not be Christians, unless we crucifie one another.

*Pag. 28.* Make them at length seriously to consider, that nothing violent and injurious can be religious.

*Pag. 70.* Nor is it so proper to hew out religious Reforms by the Sword, as to polish them by fair and equal Disputations, among those that are most concerned in the Differences, whom, not Force, but Reason ought to convince.

Sure in Matters of Religion, those Truths gain most upon mens Judgments and Consciences, which are least urg'd with *Secular Violence*, which weakens Truth with Perjudices.

*Pag. 115.* It being an Office, not only of Humanity, rather to use Reason then Force, but also of Christianity to seek Peace, and ensue it.

*Pag. 91, 92.* In point of true conscientious tenderness, I have often declared, how little I desire my Laws and Scepter should intrench on God's Sovereignty, which is the only King of mens Consciences.

*Pag. 123.* Nor do I desire any man should be further subject unto me, then all of us may be subject unto God.

*Concerning*

## Concerning Oaths.

P. 76. The injoyning of Oaths, upon People, must needs in things doubtful be Dangerous, as in things unlawful Damnable.

*Some words of Advice from CHARLES the First, to the then Prince of Wales, now King of England, &c.*

Pag. 165. My Counsel and Charge to you is, That you seriously consider the former real or objected Miscariages, which might occasion my Troubles, that you may avoid them, &c.

Beware of Exasperating any Factions, by the Crossness and Asperity of some mens Passions, Humors, and private Opinions, imployed by you, grounded only upon differences in lesser matters, which are but the Skirts and Subburbs of Religion, wherein a Charitable Connivance, and Christian Toleration often Dissipates their strength, when rougher Opposition Fortifies, and puts the despised and oppressed party into such Combinations, as may most enable them to get a full revenge on those they count their Persecutors, who are commonly assisted by that vulgar commiseration, which attends all that are said to suffer under the notion of Religion.

Pag. 166. Take heed that outward Circumstances and Formalities of Religion devour not all.

Pag. 164. Your Prerogative is best shewed and exercised in remitting, rather then exacting the rigour of the Laws, there being nothing worse then Legal Tyranny.

*To these Sayings we add more, as Collected out of the same Book in Duodecimo.*

**I**N his Prayer, Pag. 1. O never suffer me for any reason of State to go against the Reason of Conscience, which is highly to fight against thee, the God of Reason, and Judge of our Consciences.

Page 121. Break in sunder, Oh Lord, all violent Confederations to do wickedly and injuriously.

Pag. 136. Thou, Oh Lord, shalt destroy them that speak Lyes; the Lord will abhor both the Blood thirsty and Deceitful men.

P. 164. Church Affairs should be mannaged neither with Tyranny, Parity, nor Popularity — neither people oppressed.

P. 168. He declares his willingness for fair satisfaction unto all, and against Covetousness, and Superstition.

Pag. 171. Oh thou that art the God of Reason and Peace, soften our hearts — and perswade us to accept of Peace with thy self, and both to secure and preserve Peace among our selves as men and Christians — Condemn us not to our passions, which are destructive both of our selves and others; Clear up our Understandings to see thy Truth, both in Reason as men, and in Religion as *Christians*.

Page 180. Stir up all parties Pious Ambitions to overcome each other



other with Reason, Moderation, and such Self-denial as becomes, &c.

P. 200. O thou Sovereign of our Souls, the only Commander of our Consciences.

*And further, in his Advice to the Prince of Wales now KING, &c.*

Pag. 234. The best Government and highest Sovereignty you can attain unto, is, To be subject to God, that the Scepter of his Word, and Spirit may rule in your heart.

P. 239. He pleads for better Arguments for Convincement, then Tumults, Armies, and Prisons.

Pag. 241. Alwayes keep up solid Piety, and those Fundamental Truths, which mend both hearts and lives of men with impartial Favour and Justice.

Pag. 242. My Charge and Counsel to you is, that as you need no palliations for any delinquency, so that you study really to exceed in true and constant Demonstrations of Goodness, Piety and Vertue (towards the people) even all these men that make the greatest noise and ostentations of Religion, so you shall neither fear any detection, (as they do who have but the Mask of Goodness) nor shall you frustrate the just Expectations of your people.

Pag. 243. Use all Princely Arts and Clemency to heal the Wounds, that the Smart of the Cure may not equal the Anguish of the hurt.

Pag. 244. As your quality sets you beyond any Duel with any Subject, so the nobleness of your mind must raise you above the meditating any revenge, or executing your Anger upon the many.

Pag. 248. Keep you to true Principles of Piety, Vertue, and Honour; you shall never want a Kingdom.

In his Meditations on his Death; p. 346. It is indeed a sad fate for any man to have his Enemies to be Accuser, Parties and Judge.

## SECT. X.

*Several Promises and Declarations for the Liberty of tender Consciences, taken out of the Speeches of King Charles the Second.*

**I**N the Kings Letter from *Bredah*, that was sent to the House of Peers, and read in the House, *May* the first. 1660. and which Letter was ordered by the Lords in Parliament assembled, that it should be forthwith printed and published for the service of the House, and satisfaction of the Kingdoms; it is said in the Book of Collections of the Kings Speeches, Page 8, and 9. *And because the passion and uncharitableness of the times have produced several Opinions in Religion, by which men are engaged in Parties and Animosities against each other; which when they shall hereafter unite in a freedom of Conversation, will be composed, or better understood. we do declare a liberty to tender Consciences.*  
and

and that no man shall be disquieted or called in question for differences in Opinion in matters of Religion, which do not disturb the Peace of the Kingdom, and that we shall be ready to consent to such an Act of Parliament, as upon Mature deliberation, shall be offered to us for the full granting that Indulgence.

And in the Kings Declaration, concerning Ecclesiastical Affairs, which was dated October the 25th, 1660. it is said, *In a word we do again renew what we have formerly said in our Declaration from Bredah, for the liberty of tender Consciences, That no man shall be disquieted, or called in question for differences of Opinion in matters of Religion, which do not disturb the Peace of the Kingdom; and if any have been disturbed in that kind, since our arrival here, it hath not proceeded from any direction of ours.* And it is said, *we do in the first place declare, Our Purpose and Resolution is, and shall be, to promote the Power of Godliness, and to encourage the Exercise of Religion, both in publique and private.* And in the same Declaration it is said, *Our present Consideration & work is, To gratifie the private Consciences of those who are grieved with the use of some Ceremonies, by indulging to, and dispensing with the omitting these Ceremonies.*

In the Kings Speech to both houses of Parliament, the 8th of July, 1661. It is to put my self in mind, as well as you, That I so often (I think so often as I come to you) mention to you my Declaration from Bredah; And let me put you in mind of another Declaration, published by your selves about the same time, and which I am perswaded made mine the more effectual; An Honest, Generous, and Christian Declaration, signed by the most eminent Persons, who had been the most eminent Sufferers; in which you renounced all former Animosities, & memory of former Unkindnesses. And my Lords & Gentlemen, let it be in no mans power to charge me, or you, with the breach of our words or Promises, which can never be a good Ingredient to our future security.

And in the Chancellors Speech to both Houses, May 8. 1661. It is said, *He told you, but now (meaning the King) that he valued himself much, upon keeping his word, upon performing all that he promiseth to his People.*

And also in the Kings discourse with Richard Hubberthorn, soon after he arrived in England, he said, *Well, of this you may be assured, That you shall none of you suffer for your Opinions or Religion, so long as you live peaceably, and you have the Word of a King for it; and I also have given forth a Declaration to the same purpose, That none shall Wrong you, or Abuse you.*

And further in the Kings Declaration, dated December 26. 1662. wherein he declares, first, his wonderful Restoration without the least blood shed by the Military Sword.

And he expresseth his Clemency, or the Clemency of his Nature.

And he vindicates himself from divers suggestions, of disaffected Persons, particularly from that, of intending to subject Persons and Estates to revenge or spoil, &c. and from intending to introduce a Military or Arbitrary way of Government.

Also he expresses these words, as a malicious Scandal, viz. *That having made use of such solemn Promises from Bredah, and in several Declarations since, of ease and liberty to tender Consciences, instead of performing any part of them, we have added straighter Fetters then ever.*

And

And further adds, *viz.* 'We find it as artificially, as maliciously divulged throughout the whole Kingdom, that at the same time we deny a fitting Liberty to those other Sects of our Subjects, whose Consciences will not allow them to conform to the Religion established, we are highly indulgent to *Papists*, even to such a degree of countenance as may even endanger the *Protestants* Religion.

These, and such like, in the said Declaration are related as venomous Insinuations, most false and malicious Scandals, wicked and malicious Suggestions, and the Fomenters of them, as the most dangerous Enemies of his Crown and of the Peace & Happiness of the Nation.

And these words are further added, (*viz.*) 'It having been always a constant profession of ours, That we do, and shall ever think our royal dignity and greatness much more happily and securely founded on our own Clemency, and our Subjects Loves, than in their Fears and our Power.

'To give our People a Testimony of our founding all our security, rather in their affections, than in any Military Power; the sole strength and security, we shall ever confide in, shall be the hearts and affections of our Subjects, endeared and confirmed to us by our Gracious and Steady manner of Government, according to the ancient known Laws of the Land, there being not any one of our Subjects, who doth more from his heart abhor (then we our selves) all sorts of Military and Arbitrary Rule.

'As concerning the non-performance of our Promises; we remember well the very words of those from *Bredah*, (*viz.*) We do declare a liberty to tender Consciences, and that no man shall be disquieted, or called in question for differences of Opinion in matters of Religion, which do not disturb the Peace of the Kingdom; and that we shall be ready to consent to such an Act of Parliament, as upon Mature deliberation shall be offered to us, for the full granting that Indulgence. We remember well the Confirmations, we have made of them since upon several occasions in Parliament; and as all these things are still fresh in our memory, so are we still firm in the Resolution of performing them to the full.

'We do conceive our selves so far engaged, both in honour, and in what we owe to the Peace of our Dominions, which we profess we can never think secure, whilst there shall be a colour left to the disaffected, to inflame the minds of so many Multitudes, upon the scores of Consciences with despair of ever obtaining any effect of our Promises for their ease.

'Such an Act, as in pursuance of our promises the wisdom of our Parliament shall think fit to offer unto us for the ease of tender Consciences.

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'We profess it would be grievous unto us to consent, to the putting any of our Subjects to death for their Opinions in matter of Religion only.

'Our expressing according to Christian Charity Our dislike of Blood-shed for Religion only.

'Our Parliament is an Assembly so eminent in their Loyalty and their Zeal, for the Peace and Prosperity of our Kingdoms — can



'no wayes be doubted in the performance of all our Promises, and  
'to the effecting all those gracious intentions, which God knows  
'our heart is full of, for the **PLENITY, PROSPERITY,**  
'and **UNIVERSAL SATISFACTION** of the **NATION.**

'We think to give them the most important Marks of our care.  
'First, In punishing by severe Laws that Licentiousness and Impiety,  
'which we find to our great grief, hath overspread the Nation.

'And lastly so to improve the good consequence — to the advancement of trade, that all our Subjects finding the advantage — in that Prime foundation of plenty, they may all, with minds happily composed by our clemency and indulgence (instead of taking up thoughts of deserting their professions) apply themselves comfortably, and with redoubled industry to their several vocations, &c.

Also in the Votes and Advice of the House of Commons, *Febr. 5. 1662.* Upon reading the Kings, Declaration and Speech, are these words, (*viz.*) 'And our hearts are further enlarged in these returns of Thanks-giving when we consider your Majesties most Princely; and Heroick professions of relying upon the affections of your People, **AND ABHORING ALL SORTS OF MILITARY AND ARBITRARY RULE,** &c.

And in the Kings Declaration, *March 15th 1671. Pag. 4.* But it being Evident by the sad Experience of twelve years, that there is very little fruit of all those forceable courses.

And in *Pag. 8.* Its said, we do in the next place declare our will and pleasure to be, that the Execution of all, and all manner of penal Laws in matters Ecclesiastical, against whatsoever sort of Non-conformists or Recusants, be immediately suspended, and they are here by suspended, &c.

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THE END.

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Joseph Hackney

Elisabeth Hackney

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